



THE
CONGREGATIONALIST
AND
CHRISTIAN WORLD

Volume LXXXVII

17 May 1902

Number 20

The Future of Andover Seminary

School Teaching in the Philippines Emerson Christie

Some of the difficulties which a Yale graduate is encountering

The Purpose of School Gardens

A Chat with an Empire Builder

An interview with Dr. H. G. Underwood of Korea

Horatio Stebbins's Great-heartedness

Rev. George C. Adams, D. D.

The Bread and Butter Question Again

Some rejoinders to Mr. Buckham's article

The Education of Boz (a dog story)

The New Hampshire State Meeting

A Scottish Bible Class and What It Teaches Us

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Dr. Alexander Whyte's unique methods with eight hundred young persons

A Full Table of Contents Will Be Found Inside

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FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 10 A. M.

STATE STREET CONGREGATIONAL CHURCH, PORTLAND, ME. The State Street Congregational Church celebrates on Sunday, June 1, 1902, morning, afternoon and evening, the Fiftieth Anniversary of the Organization of the Church—March 17, 1852—and the occupancy of its House of Worship—the first Sabbath in June, 1852.

On Monday evening, June 2, there will be a gathering of the members and friends of the State Street Congregation in the chapel, at which certain incidents and usages of the past fifty years will be recalled.

All members, past and present, of the church and congregation are cordially invited to attend these exercises without further invitation.

Desired information can be obtained by addressing Edward P. Oxnard, 91 Winter St., Portland.

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EDWARD P. OXNARD,
CLARENCE HALE,
Committee.

Religious Notices

CENTENNIAL SESSION OF THE GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF MASSACHUSETTS with the Church of the Pilgrimage, Plymouth, Mass., May 20-29. General theme: The Call for a Constructive Church.

Tuesday, 2.30 P. M. Organization. 2.45. Reports of secretary, treasurer and auditor. 3.15. Address of welcome, Rev. D. M. James, and response by the moderator. 3.35. Presentation and Discussion of Reports of Committees on Ministerial Standing, Temperance, Temperance Legislation, Gambling, Sunday Observance, Publishing Interests. 4.15. Revision of Rules of Association. Business 7.30. Sermon, Rev. G. A. Gordon. Offering for the Massachusetts Board of Ministerial Aid. Sacrament of the Lord's Supper.

Wednesday, 8.30. Devotional Service. 9. Business. 9.45. Report of Board of Pastoral Supply. 10. Report of Committee on the Work of the Churches. 10.20. Presentation and Discussion of Reports of Committees on Missionary Work, Church Extension, Relation of Massachusetts Home Missionary Society to the Association. 10.40. Address—The Constructive Church. Her Doctrinal Teaching. Rev. C. F. Carter. Discussion. 11.30. Address—The Constructive Church: Her Relations to Industrial and Social Life. Rev. I. C. Smart. Report of Committee on Labor Organizations. Discussion. Business. 3.00. Annual Meeting of the Massachusetts Home Missionary Society. Business. Addresses—The Constructive Church: All Her Agencies Aggressive, as illustrated by the work of the Society: a. In the Country Towns, Rev. S. P. Cook. b. In the Cities, Rev. W. H. Albright. c. Among Immigrants, Rev. H. A. Schaffner. d. In the Whole Country, Rev. Arthur Little. Concluding Business. 4.30. Business Session of the Association. 7.30. Address—Some Leaves from the History of One Hundred Years of the Congregational Church in Massachusetts. His Excellency Murray Crane. Greetings from the Congregational Union of England and Wales, Rev. William Garrett. Greetings from the National Council of Congregational Churches, Rev. A. H. Bradford.

Thursday, 8.30. Devotional Service. 9. Business. 10. Address—The Constructive Church: Her World Opportunity, Rev. Alexander McKenlie. 10.45. Address—The Constructive Church: Her Relation to Our Educational System, Pres. Henry Hopkins. Discussion. 11.30. Business. Closing exercises. Railways and Rates. Round trip tickets will be sold and good going May 19, 20, 21 and 22; good returning May 20, 21, 22 and 23, at the following rates: two cents per mile from points within twenty-five miles of Plymouth; one dollar from points from twenty-five to thirty-three miles of Plymouth, and one and one-half cents per mile from points more than thirty-three miles from Plymouth. Tickets will be on sale at principal stations.

Hotels and Rooms. Samoset House.—Per day, \$2.00, two in a room; \$2.50, one in a room; \$1.50 for meals without rooms. Hotel Pilgrim.—Per day, \$2.00, two in a room; \$2.50, one in a room. Electric cars from church to hotel. Plymouth Rock Hotel.—Per day, \$1.50, one or two in a room; \$1.00 for meals without rooms; 50 cents single meals. Plymouth Tavern.—Per day, \$1.50, two in a room; \$2.00, one in a room; \$1.00 for meals without rooms; 50 cents single meal. Hotel Columbia.—Per day, \$2.00, two in a room; \$2.50, one in a room; 50 cents for each meal; \$1.50 for meals without rooms. Rooms with private families, without meals, 50 cents, two in a room, \$1.00, one in a room. Meals can be had at the hotels at prices indicated, or at restaurants at reasonable rates. Rooms with board in private families not more than \$1.00 a day. By vote of the Association no free entertainment is provided.

All assignments of rooms at hotels and private houses will be made through the committee on entertainments at the Church of the Pilgrimage, Town Square, Plymouth, Mass.

CONGREGATIONAL HOME MISSIONARY SOCIETY.—The seventy-sixth annual meeting will be held in Plymouth Church, Syracuse, N. Y., June 3, 4 and 5. On Tuesday evening, June 3, Rev. Newell Dwight Hillis, D. D., president of the society, will preach the annual sermon. The woman's meeting will be held on Wednesday, June 4.

Among the speakers will be Dr. Julian M. Sturtevant of Illinois, Dr. Dan F. Bradley of Michigan, Dr. George E. Hall of New Hampshire, Rev. T. Calvin McClelland of Rhode Island, Dr. A. H. Bradford of New Jersey, moderator of National Council.

Of the speakers on the field, Secretary Harburt of Maine, Secretary Harrison of California, Superintendent Evers of the German department, Rev. George L. Todd from Cuba, Dr. J. D. Kingsbury of Utah, Rev. A. B. Case of Southern California and Superintendent Hies of Texas. New York's Problems will be presented by Dr. S. F. Fitch and Dr. Thomas B. McLeod.

Transportation.—The railway rate of a fare and one-third on the certificate plan has been secured from the New England Passenger Association, the True Line Association and the Central Passenger Association for those in attendance on this annual meeting. Tickets at full fare for the going journey may be secured within three days, exclusive of Sunday, prior to and during the first day of the meeting.

Be sure that when purchasing going ticket you request a certificate. Certificates are not kept at all stations. Any agent can give information at what station they can be obtained. Fuller information as to rates can be found in the May Home Missionary.

Hotel Accommodations and Rates.—The Yates, \$3 to \$4 per day, according to location of room. The St. Cloud, \$1.75 per day, either European or American plan; rooms alone at 75 cents per day. The Globe, \$2 to \$3 per day. Congress Hall, \$2 to \$3 per day. Hotel Warren, European or American plan, rooms alone 75 cents per day. The Empire House, special rates of \$1.50 per day. The Winchester (Temperance House) \$1.50 per day, rooms alone, 50 and 75 cents per day. La Concha, rooms only, from 50 cents to \$1. The Mowry, \$1.25 to \$1.50. The Jefferson, \$2 per day.

Meals at the Florence and several restaurants at twenty-five cents.

Correspondence in regard to board may be addressed, Rev. Ethan Curtis, 526 Kirk Block, Syracuse, N. Y.

THE AMERICAN CONGREGATIONAL ASSOCIATION will hold its annual meeting on Monday, May 26, in Room 108, Congregational House, at 12 M.

JOSHUA COIT, Secretary.

THE semi-annual meeting of the Woman's Board of Missions will be held in Central Church, Lynn, Thursday, May 29. Sessions at 10 A. M. and 2 P. M. Addresses are expected from Miss Ellen M. Stone and others.

ABBBIE B. CHILD, Home Sec'y.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 78 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

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THE CONGREGATIONALIST

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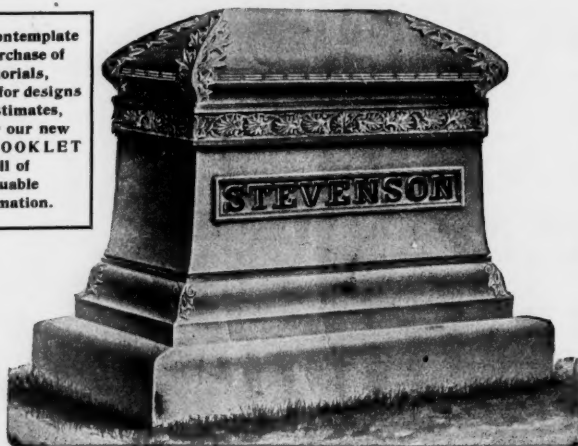
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SUMMARY OF ASSETS.	
Cash in Banks.....	\$743,517.01
Real Estate.....	1,633,892.06
United States Bonds.....	2,072,000.00
State and City Bonds.....	1,114,000.00
Railroad Bonds.....	1,371,340.00
Water and Gas Bonds.....	145,620.00
Railroad and Gas Stocks.....	6,752,250.00
Bank and Trust Co. Stocks.....	469,750.00
Bonds and Mortgages, being 1st lien on Real Estate.....	128,750.00
Premiums uncollected and in hands of Agents.....	771,087.62
Interest due and accrued on 1st Jan., 1902.....	53,663.04
	\$15,255,869.73

LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	5,000,677.00
Reserve for Unpaid Losses and Claims.....	1,288,849.85
Net Surplus.....	5,900,342.85
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17 May 1902

and Christian World

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Event and Comment

A Year's Work in Congregationalism

In about a fortnight the Congregational Year-Book will be ready for distribution. Meantime we present a few facts from the advance sheets. These are printed on page 721. In the most important particular, that of church membership, the showing is far more gratifying than for the last two years. Whereas the 1901 Year-Book showed a net gain of 5,118 members, and the 1900 a gain of only 1,640, the new book registers a net gain of 10,356, making a total of 645,994 Congregationalists in the country. The gain in the number of churches, forty-three, is three less than last year. We have added 149 ministers and benevolences have advanced over \$55,000, while the home expenses show an increase of \$62,159. So much for the bright side of the picture. Here is the darker: Sunday school membership has fallen off 13,934, a loss of nearly 4,000 more than last year, and the membership of the Society of Christian Endeavor has fallen off 12,041 as compared with a decline of 5,000 in 1900. The statistics as a whole do not indicate that we have emerged from the period of marking time as a denomination.

The Future of Andover

The account of the meeting to discuss the removal of Andover Seminary, printed on another page of this issue, was in type last week, but was withheld at the earnest request of one of the trustees. As we anticipated, however, the action of the trustees was published in the Boston dailies, and some statements were made which were quite wide of the facts. The idea of removing the institution to some Southern state where there is greater need of theological education is probably the fruit of the fertile brain of a reporter. The closing of the seminary has never been even contemplated. The question before the trustees and the alumni is how to use the plant so as to give the greatest advantages to theological students and to produce the highest type of Congregational ministers. Many of those most interested are convinced that present conditions call for a different training of ministers from that of the last generation, a training which can best be secured by locating the seminary near to some university and to the religious activities of the city. It is the determination of the trustees to make our oldest seminary more useful than it now is. Young men who enter it may be assured that its interests are not being neglected. The discussion of its future is not a sign of decay but of renewed life of vigor. The call for a meeting of alumni next

Monday morning at Pilgrim Hall, elsewhere printed, will doubtless bring many of them together.

The Harvard Summer School of Theology

In the three years since its establishment, Congregational ministers have been quick to see the advantages offered by the Harvard Summer School of Theology, and have led numerically in the list of ten denominations that have furnished students. There will be a no less ready response to the opportunity afforded by the session which opens June 1 and continues until the 18th. The program seems to us even better than the excellent ones of previous years. The subject, Current Problems in Theology, carries in itself a strong appeal. The twelve lecturers include not only prominent Harvard professors, but men of eminence in their special departments in other institutions. Prof. Henry C. King of Oberlin, who was one of the favorite lecturers last year, will give a course on The Obscurity of Spiritual Truth; Prof. George A. Coe of Northwestern University, the well-known expert in child study, will conduct six studies on the psychology of religion; Prof. George H. Palmer will undertake a defense of dogma. One of the new instructors this year is George B. Foster, professor of systematic theology in the University of Chicago, whose subject is The Finality of the Christian Religion. President Tucker is to be heard on modern Christianity, and probably no single lecture in the entire session will be listened to more eagerly than that of Prof. F. G. Peabody on the character of Jesus Christ. We know of no better way for a busy minister to obtain intellectual illumination and spiritual quickening than by attending, as far as possible, this summer school. For men who have never had the regular courses of preparation the school makes up some of their arrearages, while for all ministers who have little time for study during the year such a school is a fountain of joy and power.

Auburn's Jubilant Commencement

The Commencement last week of Auburn Theological Seminary was notable for the expressions of satisfaction over the decision of Professor Riggs to decline his call to McCormick Seminary, Chicago. The cheering in which the great audience indulged and the special demonstrations of regard tendered by students and alumni to Professor Riggs at his residence were in marked contrast

to the suspicion and distrust manifested toward him on the part of that minority in the board of trustees at McCormick which opposed his election. While Auburn has not put itself outside the pale of Presbyterian fellowship, as Union has done, the former evidently believes in securing and retaining a faculty progressive in temper. And it, perhaps, best of all Presbyterian seminaries, represents that moderate, irenic sentiment in the Presbyterian Church today which will save it from an untenable doctrinal position. The school graduated a class of eighteen, and the fact that during the present year twenty-five new students have matriculated promises continued growth. Dr. Stewart, the efficient and large-minded president, had the satisfaction of announcing at the Commencement that over \$20,000 had been contributed to the funds of the institution during the past year. The new assistant professor in the New Testament department is Rev. Harry L. Reed of the class of 1897, now of Albany, Ore.

Who Should Enter the Ministry

Seniors in college at this time of the year are thinking seriously of their life careers. Now and then, but more rarely than in former years, we are asked if under existing conditions we would advise the ministry. We are frank to say that we believe only two classes of men ought to devote themselves to the Christian ministry today. The first comprises the men of exceptional literary, intellectual and oratorical powers, the spiritual equipment being presupposed. The other class is made up of men who will dedicate themselves to obscure and poorly rewarding fields. There was never a greater opportunity in the ministry today for the man who knows how to touch and arouse the deeper life of men through the spoken word. There was never so loud a call for men to occupy the remote and unattractive parishes. If a man is ready to work all his life in a decaying hill town or on the frontier, or in a congested section of a great city, or in the heart of Africa or India, then, other things being equal, he is called to the Christian ministry. The three years of seminary training sometimes ripen a man wonderfully, but every man who goes to the theological seminary this autumn ought to realize that while conditions may change in the course of ten years the demand today is for the exceptional man and for the mission worker. We have had in mind in writing these words the ministry in our own land. In foreign fields the demand for Christian workers, as ministers, teachers and physicians, is

greater than ever before, and is likely to expand into much larger proportions.

The Nature of Modern Missionary Service

The *Intercollegian* for May publishes testimony from secretaries of missionary boards concerning the immediate need of workers. One board calls for a business manager for its Japan mission; another wants a man versed in electrical engineering; another a man proficient in scientific studies; another a woman with some knowledge of music; another foreign teachers of English for government high schools in Japan; several boards say that they are seeking medical missionaries, and a number of unmarried women are desired. Evidently missionary work as at present carried on is quite different from what it was in the days when Carey and Judson enlisted. The chief requirement then was that the candidate should be a consecrated and capable man. Missionary endeavor was confined chiefly to preaching the gospel. Today all sorts of talents are called into requisition. There is hardly less need of the educator, the physician, the man of affairs, the printer, the editor than there is of evangelists and teachers. Missionary work has become an all around propaganda, and is building up in foreign lands full-orbed manhood and womanhood.

Students Promoting the Missionary Movement

Never was a great religious convention followed up so systematically and effectively as the Toronto Volunteer Convention. This student movement is splendidly generated, and it is possible for the secretaries in their headquarters in New York so to suggest and direct as to conserve results in all sections of the country. The present unusual interest, however, in missions in a good many schools and colleges is due quite as much to the enthusiasm which men and women brought back from Toronto as to the effort of the officials. Almost every one of the institutions represented at the convention has held a special meeting to hear reports from its delegates, while neighboring cities and towns have been visited, the invitations often exceeding the number of men available. The delegates from one New England university have reported the convention in seventy different places. In another college the attendance at the mission study classes has more than doubled. In one of the states in the Middle West, delegates in bands of three and four visited more than eighty churches. In a prominent church in a university town the annual missionary contribution has been increased through the influence of some of its members who were at Toronto from \$600 to \$2,000. Results in new volunteers are beginning to be apparent, one Canadian college reporting seven. It is good to think of these little groups of earnest students kindling the fire of missionary devotion all over this country. Who can estimate the final effect in gifts of men and money for the world's evangelization? In this connection we are glad to call attention to the fact that up to May 30 it will be possible to secure the official report of the Toronto Convention for \$1.

After that date the price will be advanced to \$1.50. A valuable feature apart from the reports of platform addresses and section meetings is a classified list of incidents and illustrations useful in public speaking. Address Student Volunteer Movement, 3 West Twenty-ninth Street, New York.

No Notable Advance in Church Membership

The analysis of church statistics which Charles Graves presents in the current *World's Work* will furnish food for many a conference address as well as for private meditation. He criticises Dr. H. K. Carroll's figures, which are often taken as the basis of discussion respecting the status of the modern church in the world, and which represent a gratifying increase of church membership. But Mr. Graves says that it is unfair to state, as Dr. Carroll does, that Protestantism in this country made in the decade 1880 to 1890 a gain of over 42 per cent., whereas the population of the country increased at the rate of only 24.86 per cent. The real fact is that the ratio of growth of a small body is greater than that of a larger one. The true way, therefore, to find out the comparative progress of the churches is to discover the proportion which the church members bear to the population at any given period. Such a method of comparison shows that in 1880 communicants of churches constituted 18.4 per cent. of the total population, while in 1890 they were 21 per cent., an actual gain of 2.6 per cent. instead of 17 per cent., as Dr. Carroll declares. On the same principle of judgment, the next decade, 1890 to 1900, shows a gain of only 1.7 per cent., or a decline in the rate of growth of almost 1 per cent. Mr. Graves's method seems to us the fair one, and if it is to be trusted it proves that while the churches are gaining in the absolute number of communicants, having at the end of the nineteenth century, in round numbers, 17,250,000 members, the rate of increase tends to become continually smaller. Mr. Graves does not undertake to explain the decline, but thinks it must be attributed to other than theological reasons, inasmuch as in denominations notably orthodox hardly more progress is registered than in those which have the reputation of being more liberal.

An English Methodist Professor Under Fire

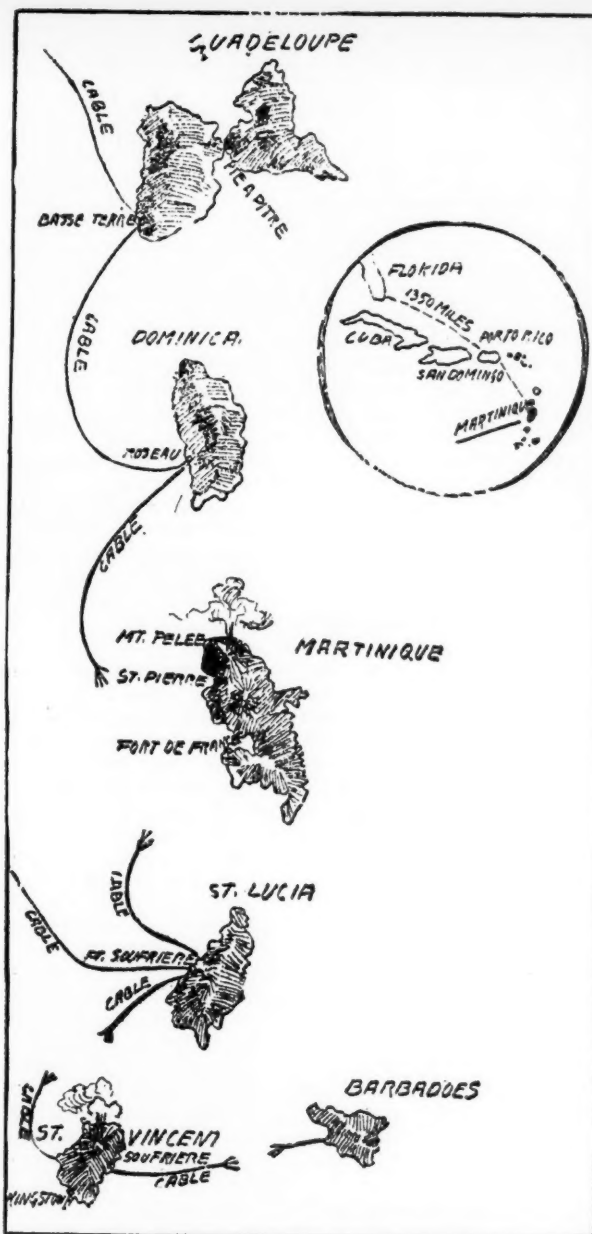
A few years ago considerable commotion was caused in British Methodism through the publication by Dr. Joseph Agar Beet, professor of systematic theology in Richmond College, of a book expressing eschatological beliefs which, from the Methodist point of view, were generally considered heretical. In order, however, that no dissensions within the connection should threaten the success of the Century Fund, the matter was hushed up, both the denominational authorities and Professor Beet agreeing to the strange arrangement that no official notice should be taken of the case, provided that the professor undertook to refrain from publishing a second edition of the book in its complete form and from teaching these non-Methodistic doctrines to his students. Obviously such a solution of the difficulty could really settle nothing, and it is not sur-

prising that the whole question has been brought to the front again in a more acute form by the publication of another heterodox volume by the same author. As yet there is no mention of a heresy trial. Professor Beet's term of office, however, expires at the forthcoming conference, and he has not received the nomination for reelection which is usually given without hesitation to a college professor. Whatever may be the result, it is to be hoped that this time the issue will be squarely met, and that it will be made clear whether such views as those held by Professor Beet are consistent or not with Methodist standards of theology.

The issue of our war with Spain was determined by the naval battle of Santiago. That victory was the result of well-laid plans by Admiral Sampson, the commander of the greatest fleet of war vessels ever sent out by the United States. The leader in that campaign had proved



himself competent for the high responsibilities intrusted to him by a lifetime of honorable service in the navy. It was said of him that he could construct every part of a modern battleship. He had filled ably every position in his profession, from midshipman to commodore, and had been for several years superintendent of the Naval Academy at Annapolis, of which he was a graduate. Yet he showed no more heroic spirit in all his career than in his dignified silence under the strife of tongues of his own countrymen that followed the victory by the fleet he commanded. Bitter and insulting letters rained on him written by persons who never knew him. The press published charges against his competency as a naval officer, and the partisans of Admiral Schley accused him of trying to rob their hero of the fame they claimed for him as the winner of the victory of Santiago. Even the thanks of Congress were withheld from Admiral Sampson. But he never made complaint, or uttered a word in his own defense. He went where he was appointed and continued in service, illustrating in the gloomy day of adversity, which should have been brilliant as the day of triumph, the highest of Christian virtues. The close of his career was the most pathetic tragedy of the war.



From the Boston Post

THE REGION OF THE VOLCANIC DISTURBANCES

His Place in History The highest tribunals, a naval court of inquiry, the Secretary of War and the President of the United States have decided that he was in command at the battle of Santiago and that the victory was due to his leadership. This decision has been confirmed by every competent authority. But he probably was not conscious of the result of the battle of words. He has gradually been dying for months, and the end came with a hemorrhage of the brain May 7. His last public appearance was at the Yale Bicentennial last October, when he stood with that distinguished company of men of many nations eminent for public service to receive the honors of the university as the foremost representative of the United States navy. His family and friends may leave to history without anxiety the verdict on his career. The funeral services were probably attended by more men occupying high positions in Government, diplomatic offices, the army and navy than on any other like occasion in this country, except at the funerals of Presidents of the

and lava flowing from the mountain. But on the morning of the 8th, a few minutes before eight o'clock, the mountain exploded, spreading fire, smoke and ashes over the city and surrounding country. Since the destruction of Pompeii and Herculaneum in the year 79, no similar event has occurred so awful as this, though the earthquake at Lisbon in 1755 may have occasioned greater loss of life. But reports of seismic disturbances in other islands indicate that the worst is not yet known. The island of St. Vincent is enveloped in dust and smoke, the volcano of Soufriere is in active eruption, and several hundred persons are said to have been killed, many bodies lying unburied. Money is coming from France, to which country Martinique belongs, and \$200,000 have been appropriated for relief by the United States Congress. The response from other countries is prompt and generous, both by individuals and governments, and what can be done will be done to mitigate what may prove to be the greatest disaster of the kind in modern times.

United States. The burial was at the Arlington Cemetery.

The Tragedy of the Antilles

About four years ago, from a ship anchored in the roadstead, we saw the beautiful city of St. Pierre, stretching along the northwest shore of the island of Martinique. Covering the narrow space between the sea and the hills, it reached up the slopes toward Mt. Pelee, with fair mansions and gardens in the suburbs, extensive sugar plantations in the distance and fields of coffee higher up. Masses of brilliant foliage and shrubbery clothed the cliffs up to the summits of Pelee veiled in blue mist. It is almost impossible to picture that scene suddenly overwhelmed with a deluge of fire and ashes, destroying every living thing in sight, the fair city, the well-peopled suburbs, including, perhaps, 30,000 persons, and eighteen vessels in the roadstead with all their living freight. Some warning of the coming catastrophe seems to have been given, a shower of

The Debate on the Philippines

A bill is before the United States Senate whose intent is to provide a permanent government for the Philippines. But while nominally considering this subject the attention of the Senate and of the public has been almost wholly diverted during the past week to a consideration of stories of torture inflicted by officers and soldiers of our army on Filipinos. That such instances have occurred seems to be established by the testimony of some officers and soldiers. They are among the inevitable and terrible incidents of war. Men do not fight to kill with the smug complacency with which would-be philanthropists and politicians discuss the terrors of war. Absurd stories have been soberly rehearsed to the Senate, such as that 1,000 prisoners were compelled to dig their own graves and then stand above them to be shot to death by platoons of American soldiers, while the priest who had absolved them was hanged before their eyes. The tortures and murders of our own soldiers, admitted to be facts, have been passed over without expression of indignation or sympathy. It has been urged by members of Congress and in the press that leaders of our army are bloodthirsty and savage, that our policy in the Philippines is cruel, and that the President, the Secretary of War and their associates are in a conspiracy to conceal the facts from the people. Senators demand that leading Filipino insurgents shall be summoned to Washington to reveal truthfully the facts which it is claimed have been suppressed by our own Government. The pulpit and the religious press have been appealed to to cry out against the barbarity and oppression by our nation.

The Attitude of Our Government

Before as well as during this attack of politicians on the Administration, as has been plainly shown, courts-martial have promptly followed charges of cruelty against officers and soldiers, and when convicted they have been punished. President Roosevelt has said that "great as the provocation has been in dealing with foes who habitually resort to treachery, murder and torture against our men, nothing can justify or will be held to justify the use of torture or inhuman conduct of any kind on the part of the American army." The Administration is meeting with ability and patience the great difficulties before it in establishing peace and order in the Philippines. The attack made on it for political purposes has gone to such an extreme as to forecast already the defeat of its own end. A portion of the people may be persuaded temporarily, in the supposed interests of humanity, to suspect the honesty of our rulers, to distrust our army fighting our country's battles, and to try to increase the difficulties of our Government in its trying position. But it is against human nature to suppose that such efforts will prevail. Some of the incidents of this debate would be ludicrous if they were not ghastly—none more so than Senator Tillman's bizarre performance when he boasted of the tortures inflicted on Negroes by the whites of his own state, while in the same breath he denounced the army for its cruelties until the mem-

bers of his party retired in dismay from the Senate chamber. We can afford to wait patiently the result of this discussion, which will be, as Senator Lodge has said, "to get at the truth, to punish offenses when they are proved, and thereby in strict justice to clear our honor and good name and keep the fame of our army without spot or blemish."

The Bill to Establish Civil Government

The matter really before the Senate is a bill to provide a permanent civil government in the Philippines. It proposes the establishment of a popular representative government which will be ultimately as much as possible like that of Porto Rico. It proposes the taking of a census which will show the number, condition and relations with one another of the various tribes and of Christians and Mohammedans, and thus enable Congress to legislate intelligently in laying the foundations of government; and meanwhile, as Senator Lodge says, "to instruct the commission to continue and to extend as far as possible the municipal and provincial governments, to be chosen by the people, with the suffrage to be enlarged as rapidly as they think it safe; and to continue to build up in that way the self-government of the people of the islands." The articles by Governor Taft and by President Schurman in last week's *Independent* show the paramount importance of establishing as soon as possible a civil government to which the military authority shall be a subordinate agency. With a commission and a Supreme Court appointed by the President and confirmed by the Senate this may soon be brought about.

The Revival of Billingsgate

The assassination of President McKinley silenced for a while the reckless charges made by the press and in public speech against him and against other public men. Last week it broke out again as virulently as ever in the last place it should be allowed to invade—the Senate of the United States. Senator Carmack of Tennessee gained the unenviable distinction of using language coarser even than that of Senator Tillman of North Carolina. He accused General Funston of "premeditated lying," called General Smith "a bloody old scoundrel, murderer and butcher," charged Republican senators with showing "devilish impudence," ridiculed what he was pleased to call the "simian gestures" of Senator Dolliver, and generally displayed a contempt for his own office and the body he addressed. To be sure his words were erased from the official records which almost nobody reads, but they were telegraphed to the newspapers that everybody reads. Next day he apologized for his boorishness and abuse of those charged with high responsibilities in the service of the country. But it is to be expected, now that senators indulge in such billingsgate, and the Senate listens to them, that public respect for law as well as lawmakers will grow less, and that yellow newspapers will feel it safe to return to the cartoons and falsehoods that were stopped by general remonstrance after the death of the martyred president.

For a Better Municipal Life

Boston and the Twentieth Century Club were hosts of the National Municipal League at its eighth annual meeting last week. Discriminating discussion of conditions in various cities and of work already done marked the assemblage rather than exploitation of theories to be worked out in the future. It was a gathering of men of lofty ideals, to compare notes—not a mass meeting to excite citizens. The extensive publication in the daily press of many of the papers probably reached the thinking public quite as effectively as if delivered at a mass meeting. Probably the two most important topics discussed were Franchises and Municipal Accounting. The former was treated by E. H. Clement, editor of the *Transcript*, who cited the Washington subway agitation as an example of the work in Boston. George C. Sikes, secretary of the Street Railway Commission of Chicago, Charles Richardson of Philadelphia, and E. W. Bemis, superintendent of Cleveland Water Works, told of the situation in their home cities. The leading speakers on municipal accounting were Dr. E. M. Hartwell, Harvey S. Chase of Boston and Prof. D. R. Dewey, secretary of the American Statistical Association. An interesting feature was a stereopticon lecture by J. Horace McFarlan, showing the progress of Harrisburg as a lesson to smaller municipalities. Secretary C. R. Woodruff, in his report of the year's progress in municipal affairs, declared that the concrete achievements of the past year have been more numerous and far-reaching than in any previous year. Numerous social functions in Boston and Cambridge balanced the heavier parts of the program, and an enjoyable banquet at the Brunswick Friday night closed the sessions. James C. Carter of New York was re-elected president, and among the vice-presidents is Hon. S. B. Capen of Boston, who was chairman of the local committee of arrangements.

The Coal Strike

On Monday last coal mining ceased in the anthracite districts around Scranton, Pa. This was the latest step up to that date in the progress of differences between the coal companies and the miners, which the Civic Federation, under the leadership of Mr. Hanna and others, have been unable to settle. A meeting of delegates, representing local organizations of miners, was to be held Wednesday at Hazelton, to determine whether or not a strike should formally be ordered. The miners' vote by their delegates will be regarded as unanimous; therefore, if a small majority of delegates favor a strike, though they may represent a minority of the miners, the strike will prevail. As the operators have refused to make concessions, and also to submit the differences to arbitration, it would seem probable that they are not averse to meeting the issue at this time. Some 145,000 men are idle, and if they continue so for long many others also must stop work. If a strike is declared, it will be through the numerical influence in its favor of foreigners among the workmen. It is not likely to continue long. Yet thus far this movement is only a deploying of the skirmish lines forecasting a mighty struggle

coming between organized labor and organized capital.

Reorganization of the Home Missionary Society

At the great meeting of the national Home Missionary Society in Boston last year the difficulties which had become chronic between the auxiliary societies and the executive committee were referred to a committee of fifteen. That committee met in June in New York and again in October at Hartford, and published its result about the time of the meeting of the National Council at Portland. The committee proposes to adjust the difficulties by making the national Home Missionary Society more truly representative of the churches.

It is proposed, first, that the national society elect a committee to be nominated by the state associations, or in those states where there are auxiliary societies by the auxiliary society, on the basis of one member for every ten thousand church members, or major fraction thereof, in the state. But every state association or auxiliary shall be entitled to one delegate on the national committee. When the Home Missionary Society represented two hundred or more contributing churches in New England, each could send its accredited delegate to the annual meeting and thus be properly represented. But now that our churches have grown to be five thousand, scattered from Alaska to Havana, representation is impossible, and the result is that life members and churches near to the place of annual meeting control the body. The proposed plan will secure delegates from the whole constituency, as in the case of the National Council, and the entire national committee thus constituted will aggregate not to exceed eighty members. In order to secure permanence of policy delegates to the national committee are to be elected for three years and so classified that the term of service of one-third the members shall expire each year.

It is proposed, second, that to this national committee, thus directly representing the home missionary constituency, shall be delegated the election of the executive committee of the society, the estimate and apportionment of the funds to be raised and spent in each state and territory, and shall be, in short, the governing body. The question of apportionment as between the national and auxiliary societies, which has been the chief cause of friction, is thus left to a body which represents both the national and the auxiliary interests, thus banishing any possibility of future division of opinion in that regard.

The report of the committee of fifteen provides further that no paid official shall be a voting member of this governing body, nor of the executive committee, and opens up to each state or territory the privilege of becoming an auxiliary society, and suggests further details of adjustment as to the combining of treasurerships for the purpose of economy.

But the main value of the report of the committee of fifteen lies in the fact that it brings the Home Missionary Society once more into organic relations with its great constituency from which it has

been steadily drifting, not by the purpose of any group of men, but by the development of our Congregational churches in the nation.

The report tacitly suggests a method whereby other national societies may come into representative relations with this same constituency, and possibly is a prophecy of that time when all our missionary funds shall be managed by the representatives of the churches meeting together at one time and place in each year. But that is a remote contingency. The immediate duty of the hour calls for the attention and interest of our churches to the proposed change, and makes the meeting at Syracuse, the first week in June, one of the most important ever held.

Congregationalists the country over were greatly cheered by the happy solution reached in Boston, and the increased gifts and diminished friction of the twelve months just past are measurably due to the fact that our churches expect that at this meeting at Syracuse the questions which have so long troubled the society will be finally and satisfactorily solved. Any postponement of the matter would cause disappointment, and lead to complications which would make future solution more difficult.

Mormonism in a Defiant Mood

We have received from a prominent Massachusetts layman an interesting account of a service which he attended in the Mormon Tabernacle at Salt Lake City on Sunday, April 13. Just before that date ten home missionary boards had sent out from their New York headquarters a joint appeal to the Protestant churches of the country to awaken to the perils which the nation faces today in the growing strength and aggressiveness of Mormonism. On this Sunday, the elder, who addressed an audience of 4,000 or 5,000 persons, read the circular referred to and the names appended, and then made it the object of a sarcastic and scathing denunciation, concluding with these significant words:

I tell you no weapon forged against you shall prosper. It is written, them that rise up against me I will condemn. If this church is not established by direct revelations from the most high gods, then it is one of the sects like those whose representatives sign this circular, but there is a difference. It was founded by direct revelations from the Most High to Joseph Smith. The minions of all these various denominations may unite against us, but all their machinations will fail. I tell you that all the designs and all the armies and navies of the earth may unite against us, but they will fail in their effort, for this is the work of the Almighty.

This, then, is the lofty and pugnacious attitude of the leading officials of the Mormon Church today. Evidently the circular in question was issued not a moment too soon. We in the East have rested too long in the delusion that conditions were bettering in Utah. The truth is that in the last twelve years the Mormons in this country have more than doubled. There are no less than 220,000 now in Utah to a Gentile population of 90,000. Now that the mistake has been made of conferring statehood upon Utah, the only thing that the United States Government can do is to pass a

constitutional amendment prohibiting polygamy in all the states of the Union. Whether or not that can ever be brought about, a great responsibility rests upon the Christian churches of the country. If the open sore in Utah cannot be healed by remedies of an educational and religious character, we shall have before long, not only in that state but perhaps in adjoining sections, a population defying by their lives America's best traditions.

The Witness of Uprightness

When the lips utter praise, we hear what they say and know what they mean, but when our lives give praise, what do they say and what do they mean? What is the witness which uprightness bears? In the great testimony meeting of life, what do honesty, fidelity, truth and justice say?

They say, first, "Believe in man." There is plenty of experience to make one skeptical about humanity; but honest and true men revive one's faith in it. If ten righteous men could be found in it, Abraham thought Sodom ought to be spared; and almost any one can think of as many as ten in his own town. They give character to the community and to the church to which they belong. Upright men straighten one's own back and make him proud to be a man.

Such men also strengthen one's faith in God. These men learned their goodness somewhere. If from their fathers, where did their fathers gain it? If from conscience, where did their consciences come from? Lying, cheating and unfaithfulness on earth do what they can to cast doubt upon the divine character of God; but the existence of good men argues for a good God. There were some men in Christ's day so hateful that he felt constrained to deny God's responsibility for them; while the best testimony his own life could give was that, "He that" saw it had "seen the Father."

In the third place, upright men declare silently, "See what man was made to be." Rabbi Hillel said the quintessence of all religions was, "Be good, my boy." Men of unswerving integrity are the best arguments for this. There is a splendid eloquence about the argument, too. The suggestion of some men's lives is, "Be smart, my boy," or "Get rich, my boy"; but how pallid the suggestion seems in the presence of a genuinely good man! With men who have made the lesser achievement one thinks he would like to be as they; but with an upright man one knows what he ought to be.

Again, justice and goodness in a man declare, "This man has been growing in grace." More spiritual prayers from a church member may lead one to surmise the fact. Greater zeal in church work may strengthen the hope. His more careful justice, his stricter fidelity, his tenderer charity come near to proving it. There cannot easily be any mistake about them. From beginning to end the Bible puts emphasis on the witness of upright-ness. The message of Deuteronomy is, "Observe and do." And our Lord gave no other proofs of love for him than keeping his commandments.

Best of all, the witness of upright

lives says more persuasively than any lips can say, "Be like me." Goodness is attractive. Because the church in Jerusalem chose Barnabas, "who was a good man," as its messenger to the inquirers at Antioch, "much people was added to the Lord." What would have happened if they had chosen a man of many gifts but after all not genuine? They did not make that mistake. The record says that Barnabas was filled with the Holy Ghost, and that he was a man of faith, but first of all it says that he "was a good man." The result was that he was a good witness for the new faith. His kind of Christianity was contagious—and it always will be.

In Brief

What department in *The Congregationalist* are you in the habit of reading first? Postal card replies from a good many readers will be greatly appreciated and will aid in important plans for the future.

Now that Calvin Granger has gone to his reward, the honor of seniority in the Congregational ministry rests with Joseph W. Cross of Worcester, Mass., ordained Oct. 1, 1834, eight weeks later than Mr. Granger and several years before most of our clergy gave any thought to entering the ministry.

The tragedy in the Antilles furnishes a fresh illustration of the responsiveness of the modern world to human need. Think of the German Emperor telegraphing to the President of France a generous sum of money! How all barriers of race and inherited antipathies yield to the rising tide of brotherhood in the world.

Miss Stone is in Washington this week, and later in the month goes to Chicago. She has been secured by the Boston Congregational Club for its spring festival, which, to accommodate her other engagements, has been postponed from the last week in May to the first in June. The reports of her lectures in various cities show that she is regarded as a platform speaker of unusual charm and power.

The Presbyterian Board of Foreign Missions closed its fiscal year May 1 without a debt. Our congratulations to that noble organization. The Presbyterian Home Missionary Society also, with an increase of about \$60,000 in receipts over last year, has a credit balance of about \$5,000. We are glad to put beside these announcements the fact that the heavy debt which has burdened the Congregational Home Missionary Society has dwindled from \$133,000, three years ago, until this year it is less than \$10,000.

It looks as if the centennial meeting of the Massachusetts churches at Plymouth next week would be a marked occasion. Dr. Gordon is sure in his sermon to strike a clear note of strength and leadership, and the general theme, The Constructive Church, will open up an interesting field of discussion. There will be some lively discussion of the question of revising the rules, inasmuch as the local conferences and associations have not been by any means unanimous in their decision on the matter. The Suffolk North Association, for instance, last Monday voted by a majority of one in favor of leaving out the doctrinal basis, but its sister association in the Boston district, the Suffolk South, approved of the retention of the doctrinal basis and suggested that to the creed of 1865 there named be added the statement put forth by the commission of the National Council in 1883. Plymouth will be looking its prettiest in its spring garments. Let us all go down and offer a little incense at this Congregational shrine.

School Teaching in the Philippines

Some of the Difficulties

BY EMERSON CHRISTIE

One of the serious difficulties the American teacher meets in trying to educate the Christian Filipinos into fitness for citizenship in greater America is the quality of the native teachers. Every one knows that the worst teacher is the one who has had the longest experience in doing things the wrong way. A young American schoolma'am, when her pupil timidly ventured to begin his reply with, "Please, ma'am, I think"—snapped back, "I don't care what you think; what does the book say?"

This story epitomizes in itself the whole pedagogical method of the Filipino teachers of the southern islands. Instead of trying to develop the thinking power of their pupils, they try to stuff them with a given quantum of information and assertion, neatly arranged in the rigid question and answer lines of a catechistic text-book. The prospect is still more discouraging from the fact that most Filipino teachers in Mindanao—I am not speaking of Manila, an exceptional place—are fully convinced that they are right and perfectly satisfied with themselves.

When, shortly after landing, I stepped into a public school, the noise of all the rows of little white-coated brownies studying, or rather hubbubbing, their lessons aloud carried my mind back to the schools of Tarsus or Constantinople. Behind the desk a little brown *maestro*, in shining patent leathers, a size too small, and a neatly starched white suit, held a rod between fingers whose long, yellow finger nails reminded one of a Chinese Mandarin. I became better acquainted with the brown gentleman as the weeks went on, and found him to be much like other native teachers of the southern Philippines. I have cautiously but thoroughly sounded many of these teachers, and have found in too many cases an almost absolute lack of intellectual curiosity, and a curious want of the ordinary knowledge needed for everyday affairs.

It will scarcely be believed, yet it is literally true, that I have found several teachers who could not show me on the map Germany, or Austria, or even Mindanao itself. Nor is their ignorance of geography greater than their ignorance of everything else. They cannot often solve equations with one unknown quantity. Few of them know even the names of the Filipino members of the civil commission.

It is the fashion to lay the responsibility for this state of things wholly upon the Spanish. I wish that my observations led me to subscribe to that view. Unfortunately, I am compelled to believe that in the case of the pure-blooded Malay the cause is desperately difficult to remove, for it lies in himself. When a Malay teacher knows how to read Castilian, there is nothing to prevent him from forming his mind through that noble tongue. But, unless there is a life-giving strain of Chinese or white blood in the man, he cares for nothing of the sort. The care of his dignity and

his long nails, that show he does not demean himself with work, the pleasures of gambling, and the keener pleasure of watching in the *gallera* or cock-pit the spectacle enacted in the air by two exasperated and goaded barnyard fowls take up most of his time. Withal, he is a pleasant man, courteous, smooth-spoken, obliging. But we are considering him now merely as a factor to be reckoned with in the process of bringing the Philippines into some sort of harmony and understanding with American civilization.

The second great difficulty we are meeting here is, fortunately, capable of being more easily remedied. I refer to the insistence of the whole Christianized population of Mindanao that their own native teachers, whom they pay out of its own pocket, shall teach their children religion in the public schools. The Filipino people in the south are a unit on this point, and since the natives pay the *maestros* and *maestras* out of their own municipal treasuries, it is an act of justice to let them have their wish.

I voice the judgment of my colleagues of the teaching force in the southern islands when I say that the civil commission went somewhat too fast when it passed the school law forbidding, under pain of removal, any teacher in the public schools from teaching any religious practice whatever.

We Americans have arrived at the secular school idea after hundreds of years of experience under circumstances, such as that of religious disunity, which do not exist among the Filipinos proper, who pride themselves on their Catholic unity. The bulk of the Christianized Filipinos of Mindanao, unless compelled to do so, simply will not send their children to a school where they cannot learn the catechism. The state of the public schools in and around Zamboanga today, after an attempt to apply the secularizing law has been made, fully bears out the accuracy of this statement. The eight American teachers in and around Zamboanga, the metropolis of Mindanao, have an average of only about thirteen pupils apiece in actual attendance, to whom they teach only English. Under the leadership of the Spanish Jesuit priests the natives have united to found parochial schools where the children can obtain the religious knowledge the parents consider essential to salvation. Thus a splendid opportunity for bringing permanent peace to this distracted country by instilling loyalty and respect for America into the children's minds is thrown away for the sake of carrying out a *doctrinaire* policy for which the islands are utterly unprepared.

Down here in Mindanao the American Government is playing into the hands of the Spanish Jesuits. The Jesuits in Mindanao have been for years strong in the hearts of the people. One cause of the regard with which they are held is that they have avoided the great landholding and other avaricious practices. But

there are other causes in the whole history of the great southern island.

Ever since Catholic Spain first ran up the red and yellow flag on the now grass-bearded Fort del Pilar in 1635, Mindanao has been a frontier and debatable land between Christian and Mohammedan or "Moro," and the strong religious tinge of this never-ending warfare, and the ignorant helplessness of the people, brought the priest to the front. As his proselyting zeal was too often the reason why the Christian natives could not live at peace with their Mohammedan neighbors, so his courage, knowledge and influence were all that saved those natives from destruction under the blows his aggressive policy drew upon them. It was a Jesuit father who, in 1635, furnished the plans for the celebrated fort of Zamboanga; it was an Augustinian bishop who fell at the head of his flock in the forefront of the victorious charge on the stronghold of Jolo.

Under these historical conditions, and by the careful avoidance of that main cause of uprisings against the priesthood in the north, agrarian disputes, the Jesuits have been able to drill the natives of Mindanao into a degree of obedience and veneration for their church to which it would not be easy to find a parallel in any other portion of the world. It must not be supposed that the teachings and spirit of these Jesuits of Mindanao are the same as those of the Roman clergy in the United States. Catholicism in the United States is a religion of the twentieth century; Catholicism in Mindanao is a religion of the sixteenth. The difference between the two may be measured by the difference between the spirit of the author of *Lead, Kindly Light*, and the spirit of the principal founder of the Holy Inquisition in Spain. Naturalists tell us that there are certain detached islands, escaping the slow or sudden revolutions that have changed the fauna of other countries, which have preserved forms of animal life elsewhere long extinct. In the same way remote districts of the earth support today forms of moral and intellectual life that in more favored regions have long since disappeared. In America a distinguished cardinal, in his work entitled *The Faith of Our Fathers*, attempts to clear the skirts of the Catholic Church from the shame of the Spanish Inquisition; in Mindanao I find in a book written by a Jesuit, and taught in the Jesuit schools here, in the year of grace nineteen hundred and one, the *Manual de la Infancia*, a paragraph mentioning as one of the greatest glories of Ferdinand and Isabella their responsibility for the establishment of that tribunal "for the preservation of the faith and of good morals," the Inquisition, "as much slandered today as it is little understood." After reading this sentence in an official text-book of the Spanish Jesuits here, I cannot be surprised at anything concerning the degree of their hostility to the free school system.

Cottabato, Mindanao.

A Scottish Bible Class and What It Teaches Us

By Frank Baird, Sussex, N. B., Canada

What may I do for my young people? How may I hold, elevate, stimulate them—do them good? these are questions that come to every pastor. How are they to be answered?

I spent the greater part of last winter in Scotland. I was struck with the fullness of the churches and the emptiness of the theaters. It came to me that their church was in advance of ours; I resolved to study and compare. I began with Dr. Whyte's church of Edinburgh, and sought to trace the secret of its activity and power to its source. I attended many Sabbath services; there were great crowds. Once I heard a Christian Endeavor meeting announced for Thursday evening. On going to this I was disappointed; out of a church with a membership of 1,100 and an attendance of 3,000 nine persons were at the meeting. The heart of the great, pulsing, throbbing organization known as Free St. George's was surely not there.

I went to prayer meeting. Rev. Hugh Black, Dr. Whyte's colleague, expounded a Psalm. There were some two hundred persons present, but no one spoke or prayed except Mr. Black. The heart was not there.

The Sunday school I could never find. I had almost given up my quest of the great church's power when one night I heard Dr. Whyte announce that his "Bible class" would meet at the close of the service. Before that class was over I understood whence the lifeblood of the church came.

Eight hundred young men "stayed." Dr. Whyte, divested of his gown, hurried from the vestry and down the pulpit steps. There was a hymn, prayer, and then—

Milton. A part of *Paradise Lost* had been announced and read by the class. There were a few questions. There were bits of the poet's life—dashes of blame for the evil, praise for the good, beautiful lines culled here and there, bright incidents that illumined some point in the poem; but everything in both life and writing was, with strict Scottish rigidity, "squared" by the Word of God.

It was this latter feature that gave the class its justification for its name. This was also the strong feature of the class. Is Milton right or wrong here? Is his teaching in harmony with Jesus Christ? Shall we praise or blame him for this or that? These and similar questions were repeatedly asked. There was no discussing, no voting; but always a deep "Yes" or "No," "Right" or "Wrong." The interest was always deep, keen, spiritual. Much of the Word was taught; some of Milton, as well. On Wednesday evening Dr. Whyte met 800 young women, where the same study was repeated, slightly adapted. All through the cities and villages of Scotland pastors are doing the same thing.

Is this the solution of the young man and woman problem? Will it bear transplanting to our side of the Atlantic, where both Scripture and literature are less appreciated and less known? Will it appeal to our young people here as there? Will it afford the same pleasure, do the same good?

In Scotland the classes have passed beyond the experiment stage. Dr. Whyte's class is eighteen years old, and is larger today than ever. It is the same with many others. Pastors are unanimous in recommending the method. The extra

work is light, and the pleasure and profit to the pastor himself is large. Milton is a favorite in many classes. But Bunyan, Baxter, Browning, Tennyson, John Newton and scores of others are studied. Some classes meet on Sunday afternoon, but the majority assemble after the evening service. In these cases the service helps the class and the class the service.

That, then, is Scotland; and is there any country in the world where the Bible is better known? We too must adapt ourselves more to our young people if we are to hold them. Young people are young people. They want something with strong, live, human interest. They are not opposed to goodness but to goody-goodness. It may be urged that the teaching in such classes is purely ethical. But the Sermon on the Mount is purely ethical. And is it not a fact that we are in some respects far too religious? And do we not forget to take into our plan the character and nature of the likes and dislikes of our young people? It is there that the church in Scotland is in advance of us. She seizes upon the boy and girl at the beginning of the perilous decade and conducts them from the door of the Sunday school safely to the center of the church and its work. She does them and herself a service.

The average young man and woman put a Sabbath school down as a place for children; they will not go there even to a Bible class. I mean those whom we really need to reach. But they will come in crowds to a Sunday evening class. I have applied all I advocate in a small Canadian town, and we are succeeding admirably. I consider my young people's problem solved.

Horatio Stebbins's Great-heartedness

By Rev. George C. Adams, D. D.

When I became pastor of the First Church in San Francisco, five and a half years ago, its condition was appalling. I came because I believed God called me, but with fear and trembling. A warm welcome at that time, and a word of cheer, were of more real value than at any other time in my life. The Congregational ministers received me with kindness, and most of them called at once. A few days after our arrival a plain card was brought to my study, and written on it in bold, rugged letters was the name Horatio Stebbins. I went down at once to face a man who looked like his handwriting, large, rugged, forceful, but with a kind look in his eye that told of a Christian soul within. He grasped my hand warmly, and said, "God bless you, I am glad you have come, and I want to tell you that God is going to give you the victory." He sat down and chatted with me for some time, telling much about the city, its peculiar population, its wonderful past and still more wonderful future. He steadied my nerves, helped to confirm

my faith, and when he left it seemed as if an angel had dropped in.

He was the only pastor of a large church in San Francisco, outside of Congregationalism, to come and give me a Christian welcome. One pastor whose church was in the same block as mine called to say that the Thanksgiving service would be in his church, and I would preach the sermon. But of all the many strong men in the ministry here the only one to call as a Christian brother was Dr. Stebbins, pastor of the Unitarian Church, and a worthy successor of Starr King. It left me querying why orthodoxy and Christianity could not go together; certainly from any point of view that I could get this man who was shunned by the orthodox had more Christianity than all the rest together.

A few weeks after his first call my church planned a reception that was intended to emphasize the unity of the churches, and also the end of the quarrels in this church. Again Dr. Stebbins

was in my parlor, and, after a moment's chat, he began: "I have received an invitation to be present at a reception at your church, to occupy a seat on the platform and to speak at the exercises; is this in accordance with your wishes?" I replied that it was, and that the invitation was extended by the committee after conferring with me about it. He replied, "Then I shall certainly be there." On that evening he sat at the extreme left of the platform; he was the last but one to speak. Each leading denomination was represented; three of these leading men, in speaking, took particular pains to make a special reference to each denomination, stopping, however, with the one next to Dr. Stebbins. It was as direct a piece of discourtesy as any set of men could be guilty of, and was so marked that all the congregation felt aggrieved. Dr. Stebbins did not show by even the twitching of a muscle that he noticed it, and when his name was called he rose and spoke so ably and on so much higher ground than had been taken by any other

speaker that the audience were charmed. He made without question the best address of the evening.

We were thrown together many times in the months that followed; he always showed the deepest interest in my work, and when at the end of the second year

I was able to tell him of real gain, his reply was, "Your victory will be complete." The pastor of the most orthodox church in the city failed to recognize me when we met, after repeated introductions, and it took him four years to reach the point in fellowship where he called

on me. Dr. Stebbins was a Christian brother from the first. It was a sad day when he left the city, never to return. His influence was great; his integrity was unquestioned; and people of every faith and no faith believed in him, and knew he was like the Master.

Shall Andover Seminary Be Removed

This question has for some time been forcing itself on the attention of the trustees, alumni and friends of this oldest theological school for training young men for the ministry of Congregational churches. It was discussed in the Massachusetts General Association two years ago, and has come up repeatedly at the annual alumni meetings. Local sentiment in Andover naturally was strong against removal, and many of the graduates of the institution have felt great reluctance to contemplate its separation from the associations which have made Andover Hill sacred to their memory. President Harris, now of Amherst, during the later period when he was president of the faculty of Andover, was convinced that the step ought to be taken, and when Prof. George F. Moore, now of the Harvard Divinity School, succeeded him he was of the same opinion. He said to the General Association of Churches, "Either a much larger faculty is necessary or the seminary must be affiliated with some university where advantage can be taken of various courses."

Recently new conditions have arisen which made it imperative to face the question and come to a decision. A few weeks ago, at the invitation of Hon. J. M. W. Hall of Cambridge, several gentlemen, including some of the trustees, met to consider the matter and as a result of their deliberations expressed their judgment that the seminary ought to be located where its students could have the advantages of university courses in addition to those which the seminary could provide, could come into closer contact with Christian work in a city and could attend the public services of the churches which have the ablest preachers and pastors. Thereupon the trustees appointed a committee of six to give the matter full consideration. The committee reported that the period had arrived when the prosperity of the theological seminary will be promoted by removal from Andover if satisfactory arrangements can be made for its location elsewhere. Their report was adopted by a vote of eleven of the thirteen trustees, no one voting in the negative.

At their suggestion representatives of some of the leading churches of New England were invited to meet for conference and advice as to the best plan to be adopted for the seminary and the interests of the denomination. A meeting was held in the parlors of the Old South Church, Boston, Thursday afternoon, May 1. The following persons were present: of the trustees, Hon. Robert R. Bishop, Dr. Alexander McKenzie, Pres. George Harris, Pres. C. O. Day, Hon. T. C. Russell, Prof. James H. Ropes; also Hon. J. M. W. Hall, who presided, Mr. Frank Gaylor Cook, who acted as secretary, and Messrs. S. B. Capen, H. E. Cobb, S. C. Darling, H. H. Proctor, George C. Keith, H. H. Whitin, George A. Gordon, William H. Davis, Daniel Evans, Charles L. Noyes, A. E. Dunning. Letters were received from several others who were unable to be present.

Mr. Bishop for the trustees stated the reasons which had led them to pass the vote already quoted. Four theological seminaries, he said, are more than Congregationalists need in New England. The institutions which offer the greatest advantages get the students, and any one of the four have room enough for all who are likely to come. Andover has now five professors. Its income is sufficient to maintain these and possibly

one more. Hartford has twelve professors. Within recent years the professors in Andover were increased to eight or nine. The students increased somewhat, but the result was a serious lessening of seminary funds. The number of professors has again fallen to five, and there are now twelve regular and two special students. Andover must be content with a limited number of teachers and such students as may come, or must increase its equipment by reducing its funds. Shall she remain where she is until her resources are exhausted or shall she move now? The trustees are convinced that the latter alternative should be taken.

Two opportunities are perhaps before her, either to go to Cambridge or New Haven. The attractions looking to re-establishment in association with Harvard are strong. Dr. McKenzie, Professor Thayer and other Congregational pastors and teachers have had great influence in Cambridge. Much more may be done in the interest of evangelical faith by a strong theological seminary planted there. If the seminary, on the other hand, should be removed to Yale, it would be in a congenial atmosphere, would gain strength from association with the university and would add to its strength.

Dr. McKenzie made an eloquent plea for locating the seminary at Cambridge. He quoted the words of its founders, "This institution may be moved whenever the interest of mankind requires it." He urged the great importance of standing for the old faith and polity in Cambridge. He thought that Andover Hill is not the place now to put our eager, earnest young men to study theology. The future is held in the life of the present. He wanted to see this old institution emancipated from the past and set in the future.

Other trustees gave their counsel in the same direction. It was not expected that there would be an organic connection between Andover and Harvard. But there would be consultation and co-operation as to the appointment of professors and as to courses of study, to the advantage of both institutions. President Day, who as yet has had only very brief opportunity to show what can be done under his leadership in the present location, suggested that the practicability of removal would be strengthened if, through gifts of those interested, a plant could be provided in Cambridge like that of the Episcopal Divinity School.

The discussion was carried farther by remarks from nearly all the gentlemen present. Among the difficulties considered was the fact that the Harvard Divinity School is not now Unitarian but undenominational, three of its ablest teachers being Congregationalists—Professors George and Edward Moore, and J. H. Ropes. The question was asked whether Andover could maintain itself as an independent institution under present conditions in Cambridge. It seems probable that there will be two great theological centers in New England—Cambridge and New Haven. These will command the future. Andover cannot live where it now is. Strong reluctance was expressed against removing it from eastern Massachusetts.

The general, almost unanimous, conclusion of the meeting was that, if satisfactory arrangements can be made, it will be wise policy for the seminary to remove to Cambridge. It has a productive endowment of something

over \$800,000, besides some undetermined equity in the buildings and land which are, however, in the main the property of Phillips Academy. A committee was appointed to co-operate with the trustees in finding out what arrangements can be made, and in defining the basis on which action may be taken. Whatever result follows, Andover Seminary will continue; and the further steps taken, if any, will be to increase the advantages to be offered to its students in coming years.

Andover Seminary Should Remain in Andover

As a child of Andover, proud that my father and grandfather both labored on "Zion's hill," I do have some sentiment regarding the "sacred associations" of the place. The air of the hill is scholastic and a student must be scholarly to be able to finish his course in "the first and oldest theological seminary." Can the modern city with all its advantages create another such a clime? My good father used to say that "it was quality not quantity that marked the character of institutions and men." The number of pupils may be small, but the quality *pro rata* competes with or excels that of other similar schools. The age demands more than ever the thoughtful and sympathetic minister. A few in a class certainly develop these traits more thoroughly than the larger numbers. The pendulum will soon swing back and our churches look again to "Zion's hill" for the best men to fill the best pulpits. In these modern days, when distance is covered so quickly by steam or electricity, twenty-three miles from the "Hub" of the universe is not too far for a first-class school of the prophets to live.

Leominster, Mass. LAWRENCE PHELPS.

Other Suggestions

I would venture two suggestions, not to the trustees of Andover, but to the readers of *The Congregationalist*. To those not interested in the welfare of Andover—let it alone. If you cannot help it, at least do not hinder it. To graduates of the seminary and all interested in maintaining this old historic institution—give your hearty support to professors and students. Send to the seminary for supplies. Keep in touch with the professors and the work they are trying to do.

WILLIAM M. MACNAIR.

Mansfield, Mass.

Death of Professor Paine

Prof. Levi L. Paine, D. D., dean of the faculty of Bangor Seminary and professor of ecclesiastical history, died of pneumonia at his home in Bangor, May 10, in his seventieth year. He was a graduate of Yale College, class of 1856, and also of the Divinity School. He was pastor of the Congregational church, Farmington, Ct., for eighteen years. Since 1870 he has been a teacher in the seminary. His most recent works have attracted greatest attention, the two volumes, *The Critical History of the Evolution of Trinitarianism*, and *The Ethnic Trinities* having called forth much discussion.

"The Bread and Butter Question"

Forces that Make for Fair Play

BY HENRY WOOD

Author of "The Political Economy of Humanism."

The rather pessimistic view of the above "question" expressed by Mr. James Buckham in the Home department of the Congregationalist recently suggests another and more hopeful aspect which should not be overlooked. "Modern baron" and "modern serf" seem like rather strong terms to apply to American freemen, where rank does not count and there is an open field for the exercise of industry and talent. Especially in the sensational part of the public press of today, the persistent stimulation of class prejudice is not a promising symptom.

The causes of any unusual movement in current values do not all lie upon the surface. The present high price of meats and other supplies furnishes an illustration. While the abuses of a "trust" may be a present factor, there are other more permanent underlying social and economic causes which are vital. The principle of combination, like every other useful law, has its abuses, and it is the abuses rather than the principle that are at fault. Without it, modern life in its breadth and richness would be impossible.

More specifically, the failure of last year's corn crop, the rapidly diminishing ranges for grazing, the sentimentalism which makes all classes want the "choicest cuts," together with a general tendency towards price inflation are persistent conditions. The great shortage of the fruit and vegetable crops of last year also has an important bearing upon the present situation. Let us frankly admit that any favoritism in the making of freight rates should be sternly dealt with through the Inter-State Commerce Law, but, aside from that, competition and self-regulative forces are potent.

In large degree, and aside from temporary fluctuations, prices make themselves. Recent history will show that with rare exceptions attempts at cornering recoil, and in due season punish their projectors. The present copper and coffee markets are current examples. "Action and reaction are equal." Suppose, as now alleged, that an abnormal quantity of eggs are put in cold storage for unusual future profit. Some temporary advance results, but demand at once slackens, and sooner or later the entire aggregation must come upon the market in addition to the usual current supply. Natural law is as persistent as gravitation and will not be cheated.

Low prices for farm products characterize "hard times," while good prices have always been the basis of general prosperity. Money comes into common circulation through such conditions, and labor and everything else is in demand. Another universal tendency towards higher values (nominally) is due to the greatly increasing product of gold—the world's yardstick—and this will be further accentuated in the future. There is still another potent cause, which is generally unrecognized. However much we might wish it otherwise, every wage advance and shortening of hours add to commodity prices. The increase comes not upon employer alone, but upon the whole community. The carpenter must pay more for his shoes and the shoemaker for his carpentering. Suppose that by some universal combination all wages were raised twenty-five per cent., the wage-earner would have no larger surplus at the end of the year, for the reason that everything he must purchase would cost just that proportion more. The silent laws of compensation are very subtle and far-reaching and they cannot be evaded.

The drift from agricultural pursuits towards life in cities is also a powerful factor

in the upward tendency of values. More general and higher education also has a bearing. Learning, in a broad sense, is a good thing, but it may be possible that we are in danger of over education in the more conventional and classic forms. Too much " cramming " and too many severe examinations tend to deplete the virility which should characterize young manhood and womanhood in America. Luxury and artificiality are enervating, and the strong social drift in these directions is a growing menace. "Back to the soil" and nearer to nature is the earnest advice which is being uttered by those most far-sighted and philosophical.

"Bread and butter" now includes a constantly increasing aggregation, and the possible limits are not yet in sight. If prices advance, it will be well to study carefully the situation with less of sensationalism and class prejudice than is now prevalent. The penalties which often make us uncomfortable are not due merely to the sins of one small class, but are rather thoroughly collective in their responsibility.

The Question Solved by Getting Back to the Soil

The years 1887 to 1895 represented to the Western farmers a period of discouragement and depression, low prices and poverty. Many gave up their farms to try factory life in the cities, only to find life a harder struggle until 1896, when the industrial tide turned and men were in demand and there was labor for all. From that day until this the demand for men has steadily increased. No proportionate increase has taken place in the number of people seeking country life and the production of supplies for the greatly increasing consumption of our cities. What is the result? Steadily increasing wages of the mechanic, miner and laborer (the hod-carrier in New York today receiving \$3 per day) but the cost of provisions has increased in greater ratio.

What is the solution? Government intervention, or is it a question of supply and demand? If today we have wheat in America in abundance and a famine in Russia, American wheat goes to Russia. If then, the shortage of provisions makes the cost of living higher, then there is a demand for greater production, and the man who finds life unbearable in the city has open before him the question of country life—the most ideal life. We have abandoned farms in New England, thousands of acres of vacant lands in the West and Northwest, productive when touched by the hand of labor. It is estimated that 150,000 people moved on to vacant lands in the Dakotas and Minnesota last year, and that 250,000 more will go this year, opening up to production thousands of acres of productive soil. Will the cost of provisions equalize itself? If not, the American is not as bright as he has been represented.

C. B. W.

Sirloin Steaks a Luxury

Mr. James Buckham in the last *Congregationalist* puts forth an unsound argument. In the first place, it isn't necessary that the poor man, or any man, should live on sirloin steaks. Shins of beef can be had for half the price, and are equally nutritious, and many a one have I eaten.

In the second place, it is not true that sirloin steak costs twenty-five cents a pound. I bought an excellent one yesterday for twenty cents. I live in a town of 20,000 inhabitants, less than forty miles from New York, and though meat may be a little more in the metropolis, a little less in farming villages, I think this would be a fair average.

It is not justifiable to add five cents more to your figures, and make that a text to stir up strife.

C. E. D. P.

That Mythical Civil War

When that civil war breaks out because poor (?) laboring men can't buy sirloin steak for twenty cents a pound, all I can say is that it will be a war with the same kind of weapon that Samson found so efficient! I have worked hard and know what it means to be glad to get round steak to eat, but when a laboring man must have nothing short of sirloin steak, and isn't satisfied with double the wages that I used to get and one-third less time to work, I don't think he will ever shoulder his musket and march very far to make a civil war.

H. E. S.

The W. H. M. A.'s Semi-annual

The semi-annual meeting of the Woman's Home Missionary Association was held in the Calvinist Congregational Church in Fitchburg, April 30.

Although the rain fell steadily, there assembled in the ladies' parlor of the church, more than half an hour before the morning session, a company of ladies who had come, many of them from a distance, for a "workers' conference," led by Mrs. West of Worcester.

The morning opened with a devotional service led by Mrs. F. O. White of Roxbury and a cordial welcome from Mrs. A. F. Dannels, to which Mrs. W. H. Blodgett, president of the W. H. M. A., responded. Rev. F. H. Allen, formerly of New Mexico, carried us in imagination to the "Land of Perpetual Sunshine," giving a graphic account of the conditions among which the missions under our care are placed.

The next address was by Miss Caroline Paine, principal of Gordon Academy, Salt Lake City, Utah. Miss Paine showed more than surface knowledge of that gigantic evil, Mormonism, and made us feel that she had a mission to us in the East in the opening of our eyes to the real danger in which our country stands, for, as she said, it is as a political power that it is to be feared. The priesthood exercise great power. They are trying to realize the dream of its founder—to establish a kingdom in the western part of this country. Miss Paine made an earnest plea for greater interest in the work of education in Utah. Mrs. Alice G. West gave reminiscences of a visit to the mountaineers of the South.

The afternoon session was opened by a talk on The Juniors by the secretary of the young people's department, Miss Anna P. Moore. Following this came an address by Miss Mary P. Lord, who spoke in behalf of the Indians out of an experience of years of life and work among them at the Red Rock agency.

Mrs. Washington Choate of Connecticut then held the attention most closely as she spoke on "Cuba, the Island and the Opportunity." She said a great work is awaiting the churches there. The common people have no religion now. They reject the church that they connect with Spanish rule; now is our opportunity.

The session closed with an address by Mrs. Ida Vose Woodbury of Boston, whose subject was "A Half Hour with the Negroes."

It was a rich, full program and held our interest unabated until the last word was spoken.

L. L. S.

The Church Prayer Meeting

Topic, May 18-24. The Witness of Uprightness. Col. 4: 2-6; Luke 8: 16-21; 1 Peter 2: 1-25; Luke 14: 34, 35; Isa. 42: 1-16.

God speaks to man through men. Is the world right in asking holiness from Christians? What would be the effect of a higher standard of character in the church?

[For prayer meeting editorial see page 703.]

Our Slow Growth and a Reason For It

By Rev. Henry S. Huntington, Milton, Mass.

At the meeting of the National Council in Portland, last October, a resolution was adopted calling the attention of the churches to the need of greater efficiency in the work of church extension. The General Association of Massachusetts, at its session in Andover last year, took similar action, and appointed a committee to report upon the subject at the approaching meeting in Plymouth.

Some consideration of facts may aid us to act intelligently upon the report of our committee at that time. Let us take first the country as a whole, and compare the growth of our churches in number and membership with that of some other leading denominations. During the decade from 1890 to 1900, the Presbyterian Church in the Northern states increased in the number of congregations from 6,894 to 7,750, and in membership from 788,224 to 1,007,689. The Episcopalians advanced from 5,019 congregations to 6,550, and from a membership of 532,054 to 712,997. The Congregational churches increased from 4,868 to 5,604, and in membership from 512,771 to 629,874. The per cent. of gain in membership was for the Presbyterians 28, for the Episcopalians 34, and for the Congregationalists 23. It is much to be lamented that in the year 1900 the Congregationalists fell far behind their brethren, for in that year the per cent. of Presbyterian gain was .012; of Episcopalian, .025; and of Congregational, .002.

Let us compare now the growth of different denominations during the same decade in Massachusetts. In 1890, the number of Baptist churches in Massachusetts was 311; in 1900, 341. Their membership in 1890 was 59,056; in 1900, 70,360. The Episcopal churches in 1890 were 172 in number; in 1900, 217. Their membership grew during the same period from 26,855 to 39,508. The Presbyterians had in the Presbytery of Boston (which includes some territory outside of Massachusetts) 34 churches in 1890, and 41 in 1900. Their membership grew from 5,358 at the former date to 6,623 at the latter. The Congregational churches were 559 in 1890 and 601 in 1900, with a membership of 101,890 in 1890 and of 113,235 in 1900. The percentages of gain in membership for the ten years are, Presbyterian 24, Episcopalian 47, Baptist 19, Congregational 11.

The report given to our National Council at its late session in Portland was that during the three years since the previous council the number of our churches in the United States had increased by 36, and their membership by 7,485. During the same three years the number of Presbyterian churches in the United States increased by 144, and their membership by 49,511; the number of Episcopal churches by 487, and their membership by 85,718.

These are but a few of the facts which might be presented, showing that our Congregational churches are making less relative progress than other leading religious bodies. Many a pastor could contribute from personal observation instances where in some growing section of a town a Congregational church has sustained a Sunday school or social religious service, yet when the time came to organize a church some other denomination has stepped in and occupied the field. Many a small town which in early days had a Congregational church has grown to be a city and witnessed the establishment of many flourishing churches, yet the Congregationalists are still represented by only the one church of early days.

What is the cause of this seeming inefficiency of our polity? Without denying that other reasons exist, I believe one chief cause is our absolute lack, as a denomination, of any system of church extension. Many of our faithful home missionary superintendents and secretaries in the newer states regard

church extension as a vital part of their work, and the results have been rewarding. Under the efficient management of the Chicago City Missionary Society, the Congregational churches of that city grew from ten in 1880 to forty-three in 1890, and to seventy-three in 1900. The Congregational Church Union of Boston and vicinity is doing admirable work, though cramped because of its small income. There are other such commendable organizations in various parts of the land, but they are exceptions which attest our general deficiency.

Those religious bodies which are making the most rapid, uniform progress in this country have careful systems of church extension, guided by their best men. We could have such a system, with no departure from our Congregational principle of the independence of the local church. System is not tyranny; it is only business sagacity. Has the Union Park Church in Chicago lost its liberty because it plans not only for its own growth, but for the general Christian growth of the city?

What method of church extension should we adopt? Men of the best judgment in pulpit and pew agree that we do not need any new organization. The work of church extension properly belongs to the Home Missionary Societies of the several states and of the nation. It should be recognized in every state as a definite, important, vital part of home missionary work. It should be prosecuted under the guidance of committees made up of laymen as well as ministers. The business sagacity and energy of the laymen are indispensable. One of the secretaries of the Congregational Home Missionary Society might be the national secretary of church extension, to whom it should belong to see that this work is not neglected in any individual state.

In every part of the work the Congregational principle that the local church is the primary source of power should be recognized. The Home Missionary Society of each state should therefore report its work of church extension, as well as other branches of its work, to the General Association or Conference of such state. The Congregational Home Missionary Society of the United States should stand in the same relation to the National Council.

The right of the local church to complete liberty is a truth which our brethren of other communions are becoming more and more willing to learn from us. Is it not our wisdom to learn from them the necessity of more practical unity, and more efficient organization? Only when we learn it shall we do our full part in bringing in the kingdom of God.

A Study of the Sunday School of Today

A series of five lectures with the title, The Teaching Function of the Church, is being delivered to the students of Hartford Theological Seminary by Rev. A. E. Dunning. The subject being of special interest to Sunday school workers, many of them have been present from the city and surrounding towns. The first three lectures were delivered on the evenings of April 30, May 6 and 7.

The purpose of the lectures is to define the relation of the Sunday school to the church, and to show how it can be used with greatest efficiency in assisting the church to fulfill its mission under present conditions.

LECTURE I. THE CHURCH AS A SCHOOL

The Founder of the church called his followers disciples, taught them to call him Master—in the sense of schoolmaster—and sent

them forth to make disciples of all the nations by teaching them his commands. In our country the church has no control as an organization over public education, but it must educate in order to survive. Protestant churches have been for a generation passing through important changes in their conception of the object of religious education. These changes were traced through the history of theological and social teaching, the history of the Sunday school through the same period was described, and its recent general decline noted.

The disproportionate value which has been placed on preaching was pointed out, and the gradual transfer of emphasis from evangelism and conversion as the aim and end to spiritual culture. The better understanding of child nature and new ideas of humanity necessitate new principles and methods of religious teaching. Against the protest of the church the foundations of Christian faith have been uncovered for fresh examination. Its alarm has awakened distrust in new quarters. Many who seek to serve the nobler interests of mankind, and who once called the church to their aid, now plan for great educational enterprises apart from its control or assistance. Has Protestantism since the Reformation faced such conditions in the educational world as now challenge the church?

The signs of the times indicate that three changes in the work and administration of the church are imperative. The church must become a school, a modern school and a system of schools. The means and methods by which she can meet these demands were discussed and described.

LECTURE II. THE TEXT BOOK AND ITS USES

The church has sought to maintain her supremacy by claiming divine authority through special gifts transmitted to its clergy, by appeals to the emotional nature, and recently by institutional methods. But it cannot be a church of power or leadership unless it recognizes its office as a teaching church. Its chief text-book is the Bible. This the church of the Reformation declared to be the perfect and final Word of God, but never has consistently maintained that position. Divergent views of the meaning of the Bible have created many sects, whose interpretations of the Word of God have brought forth creeds, catechisms and forms of prayer to be committed to memory by their disciples. The history of these interpretations was sketched, their use considered.

The modern Sunday school owes its success to the work of Christian teachers imparting knowledge of the Word of God according to the measure of their experience. It began not as a theological but as an ethical movement. Its use of text-books was historically considered, resulting in the International Lesson system. This was described, also other methods of teaching the Bible, and present conditions in which new knowledge of man, of the history of religion and the development of Biblical literature are resulting in new theories of the Bible and of religious education. An attempt was made to show how far these may be adapted to the Sunday school under its necessary limitations as to time, place, organization and teaching force. The possible expansion of the Sunday school was outlined in studying God's book of nature, the history of the church, the lives and deeds of Christian heroes of modern times.

The *Richmond Christian Advocate* argues that \$100,800 of the money which it acknowledges that the Southern Methodist Publishing House obtained by "false and evasive means" from the United States Treasury ought to be appropriated to the use of superannuated ministers as "a simple and practical solution of this unhappy problem." This strikes us as rather putting "the bread of affliction" into the mouths of aged servants of the Methodist Church.

A Chat with an Empire Builder

According to Dr. Griffiths, the true empire builders are not the great captains of industries or the venturesome spirits that open up the material resources of a continent, but the men in the forefront of modern missionary movements, the Greenes and Hepburns of Japan, the Smiths and Goodriches of China and the Humes of India. Cherishing such a conception of foreign missions, one ought to be willing to travel quite a distance to grasp the hand of Dr. H. G. Underwood, one of the pioneer workers of the Presbyterian Board in Korea. He has been in this country since last autumn, making on an average an address and a half a day. He goes back to his beloved employment in a few months, and as he is not likely to come Bostonward again I gladly embraced the opportunity of sitting down with him in a suburban parlor one evening last week.

Like Miss Stone, Dr. Underwood possesses uncommon native force and charm. Short, but compactly built, he gives the impression of unusual physical vitality, and when he mentions, quite as an aside of conversation, that he has met with one or two attacks from robbers in his Korean journeying, you have little doubt as to who came out first best. A thick black beard covers his face. He is in the prime of life, although he has labored nearly twenty years in Korea. He knows how to talk about his work in a way to hold the attention of outsiders, and after entertaining him for an evening a woman not particularly addicted to missionary meetings declared that he was the most interesting missionary she had ever met.

If the Presbyterian Board has many workers in Korea like him, the marvelous growth of Christianity in that hermit land is explained. Whereas twenty years ago it was almost death for a foreigner to set foot on the

soil, now most of the barriers are down. The missionaries come and go freely, and although it was as recently as 1886 that the first convert was baptized, there are from five to six thousand baptized Christians, three to four thousand catechumens and six to seven thousand adherents.

The peculiarity of the work carried on by the Presbyterians in Korea is that it represents the federated activities of the four branches of the Presbyterian Church—Canada, Australia and the Northern and Southern Presbyterian bodies in the United States. Here we have a case of the working unity so well wrought out that in the eyes of the natives there is nothing in the name or administration of any Presbyterian church in Korea to differentiate it from any other Presbyterian church, although the initiative impulse of one may have come from Australia and another from the Southern Presbyterian Church in this country. The ecclesiastical control is vested in a council of missions and the simple explanation made to the natives is that Presbyterianism in the large stands for elder-governed churches. An effort has been made to include the Methodists and other denominations in this union, but thus far the sectarian spirit has prevented an amalgamation.

Another striking and commendable feature of Presbyterian work in Korea is the insistence upon self-support. The plan in operation is substantially that known as the Nevius method, with some modifications. The idea is to devolve as speedily as possible upon the natives the responsibility of carrying on their own religious and educational work, and 300 self-supporting Presbyterian churches today bear witness to the worth of that idea.

Though Dr. Underwood did not disclose the fact in so many words, I knew by the way he referred to "his Majesty" and by what had

been told me from other authoritative sources that there are few Americans in Korea today who have more influence with the sovereign than do Dr. Underwood and a few of his missionary coadjutors. The native religion is a combination of Buddhism and Shintoism, but as in other Oriental countries intelligent minds are re-acting from the ancestral faith and are ready to investigate Christianity. Dr. Underwood is no less concerned to present in the right way our religion to the court circles than he is to reach the rank and file of the twelve million Koreans. Indeed, he has already instituted measures to put Christian truths before thoughtful, inquiring minds in the upper circles of Korean society. He does not himself anticipate or desire any spectacular landslide toward Christianity, but is willing to wait for normal results of the working of the Christian leaven.

With regard to our national influence in the East, Dr. Underwood spoke as a conservative imperialist. He believes America could not ignore responsibilities entailed by the result of the Spanish war, and that more bloodshed would have taken place in the Philippines if the United States had not assumed control. At the same time he earnestly protested against such an attitude being regarded as a desire to "shoot Christianity into the heathen."

The readers of *The Congregationalist* will be glad to learn that Dr. Underwood has signified his willingness to be enrolled on its staff of correspondents from missionary fields. A man of such high standing in his own denomination and so successful in the missionary field will have a message every time he speaks or writes. It pays to keep track of men of his class just as much as it does to learn about the next move of Andrew Carnegie or Signor Marconi.

H. A. B.

In and Around Chicago

Closing Exercises of the Seminary

The week has been full of services connected with Commencement week at the seminary. Sunday evening Dr. Dan F. Bradley, the new president of Iowa College, preached the baccalaureate sermon. The directors elected Rev. Louis B. Crane, pastor of Calvary Presbyterian Church, Buffalo, to the chair of New Testament literature and interpretation. They recommend an effort to add at least half a million dollars as soon as possible to the endowment of the seminary. With the steady decline in rates of interest not less than one million dollars should be secured, if the seminary is to fill its place in the West and become what it ought to be, a theological university. Approval was given to efforts to enlarge the sphere of seminary influence through the school of music and the training school for lay workers, especially of women and deaconesses. The Alumni Institute this year held its sessions on Tuesday and Wednesday afternoons and all day Thursday. The papers and discussions were helpful: Professor Mackenzie outlined a course of post-graduate study; Dr. W. M. Lawrence, on the best methods of solving some of the problems of the ministry. Drs. Fifield, DeLong and Thain spoke on the church and the world in relation to the saloon, to clubs and lodges, and to amusements. The minister at his devotions, in his study, among his people, and in his pulpit was discussed by Drs. W. A. Bartlett, Sidney Strong, A. R. Thain and Rev. W. H. Day. The problems of the country parish received careful attention from Rev. G. H. Wilson of De Kalb. Graduating exercises were held in First Church, thirty-four students, among them a young woman, receiving

diplomas. With a single exception every member of the class has found a field of work. The address, on the New Testament Minister, was given by Rev. G. Campbell Morgan. Mr. Morgan has made a visit to Dayton, Ohio, since completing his course of lectures in the Moody Institute, and came back to Chicago to deliver this address and to preach for Dr. Gunsaulus Sunday morning. He spoke a few minutes at the banquet provided for the friends of the seminary by the ladies of the Union Park Church, Wednesday evening. Dr. George has completed his first year as president of the seminary, and by common consent is recognized as the right man for the difficult place he is filling.

Annual Meeting of the Chicago Association

With delegates from the more than one hundred churches belonging to this association, its meetings are sure to be large and enthusiastic. The forty-ninth annual meeting held with Jefferson Church was no exception to the rule. Dr. Sidney Strong was chosen moderator for the year. Dr. Jones of India made an address on the relation of Christianity to the ethnic religions, and Dr. J. F. Loba another on the missionary crisis in India. Other topics brought before the body were: How can the Sabbath be secured to the working man? The children and their day; The ideal church, what things it can do, and what things it cannot do; What in the church's life and teaching is most potent to influence the world? The encouraging signs of the times in matters relating to the church.

Death of Potter Palmer

Though in his seventy sixth year no one in

Chicago had thought of Mr. Palmer as an old man. He had suffered from a cold and trouble with his throat, but was supposed to be in no danger whatever. He passed away Sunday afternoon and was buried Wednesday. Mr. Palmer was of Quaker descent and had never closely identified himself with any church in Chicago, though his family are regular attendants at St. James's Episcopal. He has lived in Chicago fifty years and been a leading business man nearly all that time. It was due to his energy and sagacity that State Street was widened and made the center of the retail trade of Chicago. His hotel, which he was compelled to run because no one dared to pay the rent asked for it, he managed with such success that it netted him \$1,000 a day. He helped secure the splendid system of South Side parks. He saved the North Shore and turned a neglected sand beach into one of the most elegant highways in the country. His own house, conspicuous among the palaces which now line the North Shore Drive, he built when the region about him was almost a waste. Hundreds of houses on streets leading to the Lake Shore Drive he erected in order to furnish comfortable and attractive homes at moderate rents to those who appreciate a fine neighborhood. With all his wealth he was easily approached by the poor, whom he constantly befriended. Never ostentatious in his gifts, they are known to be very large. At his funeral were scores of the men to whom he had extended help. The will, which disposes of a fortune estimated as high as \$12,000,000, has not yet been made public. Mr. Palmer leaves two sons, one of whom is a member of the common council.

Chicago, May 10.

FRANKLIN.

The Home and Its Outlook

The Bluebird

Some time in Heaven sojourned this bird,
And there the chant of the seraphs heard;
One note of the theme it repeateth still—
"Cherish, cherish, oh! cherish"—till
Quivers the song-swept blue above;
And earth, lying dreamily under,
Thrills with delight and wonder—
"Cherish Love."

Therefore the bloom to the apple-bough,
The flower to the wood-knoll springeth now,
And leaf-mist gathers in copse and glen.
"Cherish, cherish, oh! cherish," again
The flute-voice calls from the blue above.
How shall I dare gainsay it?
What should I do but obey it?
"Cherish Love."

Not now can the seed be pent underground,
The bud in its winter sheath be bound,
Nor the spirit in me be chained and dark.
"Cherish, cherish, oh! cherish"—hark
To the seraph-taught in the blue above!
But if the song should not reach thee,
Who shall it be that will teach thee
"Cherish Love"?

—Edith M. Thomas.

Oh Glad Green Leaves

Oh, the glad, green leaves! Oh, the happy
wind!

Oh, delicate fragrance and balm!
Storm and tumult are left behind
In a rapture of golden calm.

From dewy morning to starry night
The birds sing sweet and strong,
That the radiant sky is filled with light,
That the days are fair and long;

That the bees are drowsy about the hive—
Earth is so warm and gay!
And 'tis joy enough to be alive
In the heavenly month of May!

—Celia Thaxter.

An Opportunity for Wealth One of Thoreau's quaint sayings was, "A man is rich in proportion to the number of things he can afford to let alone." On this basis, there surely never were such opportunities for wealth as at the present time, when we are surrounded by beautiful, attractive and tempting objects which are freely bought and used by our neighbors and acquaintances. To be able to resist temptations to buy things which we are just as well off without, and to indulge in amusements and recreations which are not for our physical or moral well-being, to be able to limit ourselves in regard to creditable indulgences, these are evidences of a strong character. One of the first and most important lessons which the mother of today must teach her child is to let things alone. When the baby has learned to admire the pretty flowers without picking them, to see candy, fruit, or other things which he knows "taste good" without putting them in his mouth; when the child has learned not to do things simply because "the other boys and girls" do them, then he can be trusted to go out into the world alone, for he can resist temptation. When such a boy grows to manhood his wants will be so few, his desires will be so well under control that he will be indeed what Thoreau would call "a very rich man."

The Righteous Friend

BY JAMES HAVENS LENOX

Not the self-righteous friend—not at all. It is often the truly righteous man or woman, the one whom we honor and revere, who will walk lovingly beside us while we tread the narrow path of goodness, and forsake us when we deviate from that better way. True, it was our own fault; we did commit the deed we should have left undone; we did, in a moment of carelessness, repeat what we should not have told; we did contradict ourselves in speaking to the two persons who afterwards compared notes; doubtless we deserve to be sent to Coventry, but it is hard, just the same! A friend is expected to understand; somehow we had treasured the illusion that whatever we did he would put himself in our place and know the deed was not premeditated; the misplaced confidence was regretted as soon as it was uttered; the discrepancy in our statements was the result of two different moods. But the righteous friend never acts hastily, and never speaks unadvisedly, and so he does not understand, after all. The friendship of a lifetime parts its strands under the strain.

Shall we say it was no true friendship? No, it was true, as far as it went. As long as it could remain ideal it was perfect, but as soon as the one failed to be all that he should have been the other applied his plumb line and delivered his just verdict: "I was mistaken in him; he is unworthy." There is a beautiful little essay called *I Had a Friend*, which holds up a picture of a perfect friendship; but if one falls short of the highest—no less—"then," says the writer, "the simple fact is, our man, our woman has vanished; we have lost that ideal made real which we have been calling friend. We cannot if we would feel to him as we did before." O, limited view! Such friendship is unworthy the name it bears. "Love me at my best," it demands. "Ignore my faults; pretend I have none, rather. Gloss over things, and when something thrusts itself forward which will not be denied, then renounce the whole!" Illustrations tread on one another as we recall the friendships we have seen vanish one by one.

Mrs. A. and Mrs. B. were friends of many years' standing, attracted by their very unlikeness. One was impetuous, warm-hearted, quick and often careless of speech; the other was exact, lofty in her ideals, demanding truth in every one—truth if the heavens fell. One day in a thoughtless moment Mrs. A. said something which apparently reflected on Mrs. B.'s veracity in a certain matter. Of course the person to whom she spoke felt it her duty to report the matter to Mrs. B., who, touched in her tenderest point, at once in a white heat of indignation called her friend to account.

Mrs. A. tried to explain. "You know I never meant any such construction to be put on my words; I spoke carelessly. Do, do forgive me! I will go at once and put things straight."

But her friend was rigid. "You cannot

deny that you said it. There is no excuse for you. Do not make the affair worse by attempts at palliation."

And so the friendship dissolved, justly, possibly; still, one cannot but think that some day Mrs. B. will feel that she paid a heavy price for her righteousness, and will wish that loving, tender, injudicious friend back in her life again.

There were two young men who loved each other; they read the same books, they shared the same experiences; they said nothing should come between them. One became a minister, the other, in a distant town, a trustee in a church. A pastor was to be chosen and the trustee suggested his friend. The church, under a policy which says, "If you would accept a call, then it is offered you; if not, then it is not," told the trustee to approach the minister with the facts, in confidence.

It was a puzzling question; it involved giving up a home and friends and the taking up of a new and difficult work; the minister was uncertain what to do. Under promise of secrecy he talked the matter over with certain tried friends in his parish, when suddenly, to his dismay, the matter was out; some one had broken his word. Had the minister accepted the church it would not have mattered, but he declined, and the trustee was, or so he thought, called indiscreet. He was a righteous man, so he wrote his friend that since he had fallen below the standard of honor and betrayed a confidence their friendship was at an end. The minister explained, and expressed his regret, but to no purpose. Doubtless pique had something to do with the decision of the friend quite as much as a high ideal, but had he ever known true friendship?

"We sin against our dearest, not because we do not love, but because we do not imagine," says Ian Maclaren, and a truer word was never spoken. To put yourself in your friend's place may not be always to understand his conduct, but it gives you at least a point of view. "If I had been he I should have had such and such influences brought to bear on my judgment; my temperament would have influenced me; I, too, should have failed to see what is plain enough now in the event; I wish he had not done as he has, but he is my friend and I trust him." Is that not the better attitude?

By what right, after all, do we demand perfection from our friends, we who so lack it ourselves? The righteous man who condemns his friend condemns himself at the same time for his own hardness of heart. "There are two elements required in a true friendship," Emerson writes, "truth and tenderness." The righteous friend demands the one and withholds the other—that tenderness which covers a multitude of sins. That same essayist who insisted that friendship must breathe the air of ideality alone said in a wiser moment a better thing: "'Love me, love my dog,' says the proverb. 'Love me, love the dog in me!' says friendship. 'Love me as I am, poor as I am; know me, and yet love me!'"

The Purpose of School Gardens in Europe and America

BY GEORGE E. WALSH

The importance of Arbor Day for educating children to a proper appreciation and knowledge of trees and their culture is accepted everywhere in this country, but a formal planting of trees once a year only brings the children into contact with one side of nature. The effort is now being made to introduce school gardens in all places where surroundings will permit. The school garden enables the children, who might not otherwise have the opportunity, to study plant life in the shape of ornamental flowers and useful vegetables in the only really practical way. The plants, flowers, shrubs and vegetables are cultivated by them under the direction of the teachers, and the pupils have all the work to do from the time the seeds are planted until they produce flowers.

In Europe school gardens have been officially recognized by the state and government, and in some cases have been the means of stimulating in children the desire to learn more of scientific horticulture. In Germany, for instance, many school gardens started in a small way have developed into technical schools for arboriculture and horticulture. The Germans are astute enough to turn the educational schools to industrial use, so the school gardens devote most attention to the cultivation of garden vegetables.

In some of the weaving districts of the Rhine, where modern machinery has displaced old hand employments, school gardens were established for the purpose of teaching the children of the weavers a new way of making a living. It is said on good authority that had not the school gardens thus prepared the present generation for the new industrial changes, there would have been starvation and absolute destitution in many communities.

In 1869 Austria prescribed in the law instruction in agriculture in all normal schools, but ordered also the establishment of school gardens in all villages. In this way the children of Austria have had a better chance than those of most nations to learn about the practical side of raising plants. Switzerland also has established the school garden. The rural school gardens of this little European republic are the pleasantest in the world, and the children obtain a thorough, practical and theoretical knowledge of plant culture through field and book studies. In France, Belgium and Sweden the school gardens have only a practical purpose, and they endeavor to teach scientific culture of the products which have been found to pay the best in their respective countries.

The school garden in the United States would be of a more elastic nature than in any other country, and its development along the lines already attempted should be fruitful of success. Thus in large cities, where land is expensive, roof gardens have in some instances been established and flowering plants raised by children under guidance of teachers. The object sought is not to make agriculturists of the students, but to awaken in their minds a true æsthetic love for flowers, to show them the mysteries of growth and development, and to make them familiar with the name and habits of com-

mon plants. If vegetables are raised, the work is performed in a limited way simply to give practical illustration of how our common table vegetables grow in the fields. Such conservatories or roof gardens in the city schools have proved of great value, and even where there is merely an apology for one in the shape of a few boxes of flowers in the sunny windows the success has been unmistakable.

In villages and the rural districts the school gardens take on a different character. Where every child sees plants growing, there is needed not so much theoretical instruction in plant culture as field or garden work for encouraging a love for beauty and order in landscape effects. Landscape gardening on a small scale, and rural embellishment of a high order, are the chief objects sought. By instilling into the mind of the school children a proper appreciation for beautiful garden, lawn and landscape effects, a new love for nature is awakened and a new art is promoted. The love for pretty, artistic grounds must eventually show itself in the character of our rural villages and towns. The school garden thus becomes an important adjunct to the public school of either city or village, and must have an important bearing upon the future æsthetic and artistic development of our country.

Topics for Mothers' Meetings

Two programs used this year at Mothers' Meetings have come to our desk and they are both so well chosen and arranged that we wish to call attention to them. They may be suggestive to other organizations. We regret that we can only print the bare topics without the excellent quotations accompanying them on the calendars. Here is the list of the Maternal Association connected with the South Congregational Church, New Britain, Ct.

- I. THE INFLUENCE OF MEMORY, especially the memories of an early home upon the future life of the child. How may we so order our homes that life shall be enriched and made useful by its recollections?
- II. TRAINING OF THE AFFECTIONS, and the overcoming of selfishness in the various relations of life.
- III. (a) THE CHRISTMAS VISION. Luke 2; (b) THE USE AND ABUSE OF TOYS.
- IV. MOTHERS AS PRESERVERS OF THE SPIRITUAL IDEALS OF THE RACE.
- V. BIOGRAPHY. How may we best read, study and enjoy biographies in our homes?
- VI. THE CULTIVATION IN OURSELVES AND OUR CHILDREN OF THE GENTLER VIRTUES—Tenderness, Gentleness, Reverence, Modesty, Compassion.
- VII. THE INDEBTEDNESS OF PARENTS TO HORACE BUSHNELL, with special consideration of Christian Nurture. (Coincident with the celebration of the centenary of Bushnell's birth.)
- VIII. HOW MAY WE, consistently with the performance of every duty, cultivate in ourselves and our children the saving grace of humor?
- IX. THE PURSUIT OF THE IDEAL, or the "Withheld Completions of Life."

Another thoughtful and practical list of topics is this prepared for the Maternal Association of the Windsor Avenue Church, Hartford, Ct.

- I. CO-OPERATION OF PARENTS AND TEACHERS.
- II. MUSIC IN THE HOME.
- III. CHILDREN'S SPENDING MONEY.
- IV. THE CHILD: (a) From his own point of view; (b) From his parents' point of view; (c) From his grandparents' point of view.
- V. STORIES AND STORY TELLING.
- VI. OUR BOYS AND THEIR NEEDS.
- VII. THE PERIOD OF ADOLESCENCE.
- VIII. THE SIMPLICITY OF LIVING: (a) As relates to dress; (b) As relates to food; (c) As relates to social life.
- IX. VALUE OF REGULAR HABITS IN CHILDREN.

Closet and Altar

LIGHT AND DARKNESS

Thou coverest Thyself with light as with a garment.

The infinity of God is not mysterious, it is only unfathomable; not concealed, but incomprehensible; it is a clear infinity, the darkness of the pure, unsearchable sea.—*John Ruskin.*

A life of religion is a life of faith, and faith is that strange faculty by which man feels the presence of the invisible, exactly as some animals have the power of seeing in the dark.—*F. W. Robertson.*

Come, Light serene and still!
Our darkened spirits fill
With thy clear day:
Guide of the feeble sight,
Star of grief's darkest night,
Reveal the path of right,
Show us thy way!

—*Robert II. of France.*

With whatever darkness thou mayest surround thy works, yet God is light.—*Tertullian.*

This is the mystery of light. With all deep things the deeper light brings new mysteriousness. The mystery of light is the privilege and prerogative of the profoundest things. The shallow things are capable only of the mystery of darkness. . . . And how, then, must it be with God, the Being of all beings, the Being who is himself essential Being, out of whom all other beings spring and from whom they are continually fed? Surely in Him the law which we have been tracing must find its consummation. Surely of Him it must be supremely true that the more we know of Him, the more mysterious He must forever be. The mystery of light must be complete in Him.—*Phillips Brooks.*

Blessed is the darkness which encloses my God; if I may not see Him, it is sweet to know that He is working in secret for my eternal good.—*Spurgeon.*

Through love to light! Oh, wonderful the way
That leads from darkness to the perfect day!
From darkness and from sorrow of the night
To morning that comes singing o'er the sea.
Through love to light! Through light, O God,
to thee
Who art the love of love, the eternal light of light.

—*R. W. Gilder.*

We thank Thee, Lord, that when Thou hidest Thyself it is in light and not in darkness. Thy life transcends our thought. We cannot comprehend, but praise Thee that our search leads up from doubt to confidence, from faith to love, from blind and ignorant groping to the full glory of Thy revelation in the life of Jesus Christ. So change our lives by the indwelling of Thy light-bringing Spirit that the darkness of our sin may disappear. Give purity of heart that we may see Thee in Thy holiness. Let Thy light be as a goal for our desires. Make us dissatisfied with paltry aims and low desires and all the folly of self-pleasing, and let us find our heart's best satisfaction in doing Thy will in communion with Thee. Through Jesus Christ our Lord. Amen.

For the Children

The Education of Boz

BY KATE L. ADAMS



Singing

We named him James Boswell, because he began early to observe admiringly our old horse, long known as Sam Johnson, but even now, at the advanced age of five, he shows no tendency towards productive literary genius. Saul would have been a much more appropriate name, as I often think when I find him at the window breathing out threatenings and slaughter against some good Christians of his own species outside.

But I'm not going to write a history of his vices, which are few, but of his virtues, and they are many—so many that it is hard to tell where to begin. Perhaps it will be best to begin, at least, as far back as I knew him.

He came from the famous Chestnut Hill Kennels, near Philadelphia, though he is neither slow nor always conspicuous for brotherly love. He arrived in a queer little tent-like combination of wood and canvas, and brought with him his remarkable Scotch pedigree—his ancestors belonging to the famous household of Sir Walter Scott. From Philadelphia to Cape Cod was a long and weary journey for so young a traveler as a four-months-old puppy, so when he leaped out of his tent at last, his journey ended, his liveliness was something startling, and it was plain that no time was to be lost in his training.

From that moment in September, 1896, his education began. The fall term of his Freshman year was filled with trials for him and for his tutors. He was under the almost constant care of a chaperon, and a sorrowful sight was the first pair of bed shoes that he discovered when left to himself for a moment—a handful of shreds and nothing more.

The negative part of his education consumed his Freshman year. It was so hard to learn not to do what he ought not and so much less entertaining to him

than learning to do the things he ought to do. In a few months he was able to do what you will see in these pictures.

Naturally, the first things to learn in a dog university are to sit up and to speak, and though it was at first difficult physically to keep his balance, the influence of mind over matter has made it almost a second nature. Then, in easy sequence, came standing on his hind legs and standing up in the corner, which is not so easy, because it is often quite a mental strain to find his corner. These successes marked his Freshman year.

His Sophomore year was, of course, partly devoted to scrapping with other Sophomores and with little puppy Freshmen and to new recreations. Not football, but footwear, is his chosen athletic sport, and you can here see him in the heat of the first inning. He has the record in his dog college for high jumping.

To tell the truth, that Sophomore year



James Boswell

he was the terror of his instructors, and the grief of his fond mistress, who seriously considered removing him from the university and requiring him to go into business for himself. He ran away from home and duty continually, and was in a shockingly unmanageable state.

As a Junior, with a little more wisdom (?) came more freedom, and an elective was allowed. His choice turned out to be a course in dancing, and to this he gave all the time which he was not devoting to the required studies of theology and music. His religious nature has developed steadily. Each year he has become more absorbed in his prayers so that, besides being a constant attendant with the family at voluntary chapel, he can never be persuaded to stop when praying by himself till he hears the word "Amen"—in spite of all distracting remarks about rats, bones, cats and supper.

His singing, though fine in a dogged way, is rather broad in its method, as he has not specialized on any part and sings equally well bass or alto, tenor or even

soprano, according to the voice of his immediate instructor, for he never sings alone. At the beginning of this story you will see Boz singing lustily in one of these duets.

Finally came his Senior year. Of course he thought he knew it all,

and so put all the remaining time into accomplishments. He learned to rub his nose to perfection, with a jaunty air, to shut the door, sometimes with a bang indicating superfluous energy, perhaps, but never ill nature. He has an aptitude for dramatic art, so that he dies without a wag of the tail, also the trivial accomplishment of making a sneeze, and he can yawn in a most *blase* fashion—as if to show that his four years' course had shown him that all the ordinary experiences of life were a weariness to the flesh. His dignity at this stage of his experience is well illustrated in the picture in the center of the page.

His post-graduate course was brief. He went to Yale, evidently with an idea of the ministry as a profession, for he haunted the Divinity School quite regularly, but he and everybody else soon found that he didn't have a call, and, moreover, sad to tell, he was suspended during the first term for his late hours.

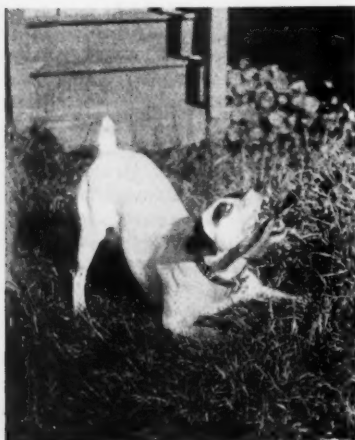
His university training is over, but he considers it never too late to learn, and between his comings and goings in polite society he has recently acquired the helpful trick of untying the cook's apron strings, and of taking the arm of an escort to go to supper with the air of a *débutante*.

If you will do as well in your college course as Mr. James Boswell has done in his, your fond parents may well be proud.

Be to his virtues very kind,
And to his faults a little blind.



Dancing



An exciting inning



At prayers

The Conversation Corner

Dr. Grenfell's Life at the Far North

A DOG-TEAM mail via St. John's has at last brought us news from our northern missionary, up to Feb. 18. The two pictures might properly be labeled, "before" and "after" the arrival of the boxes sent from the Congregational House last fall. They certainly show that it is entirely appropriate to send shoes, stockings and sweaters to children in Arctic lands who go barefooted on the snow! I trust that the lady who despite all newspaper rules sent those four sweaters anonymously—except for the tell-tale express tag with *Concord* upon it—will see this pictorial receipt!

... The two boxes arrived safely and were most welcome. The steamer arrived in the night, broke through the standing ice and departed before I was out with the dogs to receive them. The "sweaters" were, I think, the best prizes. I selected children whom I knew one with a kind heart would be glad to see the recipients of her gifts. Each had a "toque" [toboggan cap?] as well, and they looked so nice it became the rage, and several parents came to me for work in the woods so as to get wool and knit sweaters for their lads. As I write this and the heavy snow is drifting, two of the laddies come with a note, looking ever so jolly in their toques and sweaters!

I received the queer gift of ten ten-cent pieces for the children from Miss Davies. [I do not recognize that donor, but *Davies* is a well-known and honored name in Massachusetts!] It was "queer," because probably not one child in the harbor ever owned a piece of money before. The children will go for a day's berry-picking in the spring for the mission, for I believe in teaching children that they must try and do for others what they would like others to do for them. It will be great fun to them besides, for in spring the snow goes and leaves the red-berries and marsh-berries which have been wrapped up in a white mantle six to ten feet deep since last November, and which now emerge, sweetened and ready for the arrival of the migratory birds which come to nest.

... Shall I tell you of my last seven days' work? *Sunday, Feb. 9.* At Roddickton mill, nine miles up the bay from Englee. Blowing a storm of wind. In morning walked to Dowie's Cove, over the frozen bay. Held service. Back to dinner. Afternoon, went three and a half miles to hold prayers in Cobbler's Cove, where no meeting had ever been held before. It is a new settlement in the woods of fishermen turned loggers for our mill. Had to walk on Norwegian "ski" [skees], as the crust was thin and the ice too. Strange to say, my faithful dog brought me two live auks. I hung them on a long pole to take home when I returned. Had a delightful service and walked back with Geary by the light of a borrowed lantern—an old engine room lamp from a wrecked steamer. As we passed, we found that a snowy owl had been and eaten my auks!

Monday. Left for Englee with my two teams of dogs. The brooks were badly overflowed from a week's "mild" and the thin ice of last night let us all through into the water. Got out safe and got a dry change from the keeper of our little "co-op" store. Went and consoled with the skipper of my schooner, whose two little boys were drowned last month through the ice, also with the woman whose young husband was lost in trying to save the boys. Visited patients and others on Tuesday, and left at daylight of Wednesday with dogs for Conche. Found the lead [the trail through the woods] badly grown up. Great difficulty in climbing first hills, the snow being deep and treacherous. After lunch, —i.e., a tin kettle boiled on the snow over a dry birch and some fat pork buns—we found it impossible to proceed with dogs. You must understand the frozen rivers we traveled

on had broken out in the "mild," and you can't drive komatik and dogs through primeval forests full of windfalls.

We had a hard experience that day. Lost our way. We were walking on raquettes and so were able to steer by compass. At dark found ourselves two miles from the only outlet through the hills, having descended to a precipice over a place called Wild Cove. The young moon allowed us to remount the hills, but then disappeared. We found a raquette track leading in the direction we supposed we



ought to go, but lost it in the darkness. Now and again, however, we found it by feeling with our hands or lighting a match. At nine o'clock out down some spruces in the dark and took a rest, eating some cake we had in our "nonny bags." We were wet through from the snow. It was too cold to sit more than a few minutes, and the wet of our boots



had frozen them hard. (My own socks had to be left in my boots till all thawed out together later.) Our prospect was for a night in the woods. We had, of course, an ax, but the trees were heavily snow-laden and in the dark we could not tell the dry ones. Lost my right mitten also, and had to sacrifice a dry sock, which I wore as a glove the rest of the journey.

We were just thinking what to do, when suddenly I heard a voice. Hailed loudly and soon two lads staggered out of the woods. They were faint for want of food, and had also lost their way, but knew the way to a hut. Ripped open our frozen "nonny-bag" and fed the worst one with "cake"—all we had. It made him sick, but gave him courage to go on. Later we arrived safely at a fisherman's hut. It was very small, very poor, and full of half-clad children, but it was a king's palace to us. We revived on hot (and milkless) tea. Our

host promised to sit up all night and keep the fire going if we would throw ourselves on the floor to dry and sleep. I lay on a box full of hens and a rooster. Six times I had to wake up and rub his head on the ground, as he would crow just under my head. I suppose he thought our coming in meant that it was morning!

At daybreak (of Thursday) we left our kind host apologizing for his inability to do more. Of course no one offered him a farthing. That would be a gross insult in this country. I shall send him a present of some clothing for his dear little kiddies. We breakfasted at Conche, saw patients—one poor old man just dying. All Roman Catholics there, but showed us the greatest kindness, knitted me a new pair of mittens, mended our boots and clothing, and on Friday sent three fishermen to see us safely over to Roddickton mill, where we arrived after eight hours' walk through thick woods. Visited sick folk and left at daylight on Saturday for the north. All day over hill and dale. A man had gone ahead before daylight so that we might follow his raquette tracks, but he had retraced his steps so often we found it hard—it needed a Sherlock Holmes to keep us right! Got to a hut at 8.30 and slept on the floor in my sleeping-bag. Sunday, had prayers in two huts and a talk to the children. These men are trappers in the winter, but had only got two foxes and two otters. Another night on the floor, and after forty-five miles (and thirteen hours), all round the bay, reached home at night—a bath, a good meal and a real bed with sheets.

This an outline. The week before spent four nights in the woods. Had to get up one night out of my bag and cut a trench in the snow with my ax to get my bag out of the wind. It was then 30° below zero. But I enjoy it. You never tasted such tea as we cook on the snow, nor such pork as we grill on a stick by the fire over trees we have cut down, and you never slept better than I did on the hen-coop in between the rooster's untimely performances.

God keeps us very well and very happy, and gives us a joy and peace many dollars wouldn't buy. Yours in His service,

W. T. G.

There! our whole page is used, with no room for the notes and queries of the "Old Folks." But I know they would not miss this very interesting letter from our good friend at the Nor'ard. Comment upon it is needless. A happy man is our missionary, trudging all day with wet feet in the woods, sleeping on the floor at night, and eating such poor things as the trappers set before him. But he is doing God's work, and has meat to eat that many know not of!

Two more boxes are to be sent off to Battle Harbor Hospital about June 1, and any one caring to add warm clothing, especially for men and boys (including perhaps yarn and worsted), or interesting reading, pictures, etc., should mark packages (express paid) "14 Beacon St., Boston, Care A. B. C. F. M. shipping room, For Dr. Grenfell." It will all do good somewhere among Dr. G.'s fisherfolk, scattered along five hundred miles of Newfoundland and Labrador coast.

P. S. Another letter just received from the west shore of Newfoundland, in sight of Labrador. Sad story of starving half-Eskimo family: "living on dry flour and naught else. Youngest girl pretty and intelligent; black Eskimo hair and eyes, but otherwise 'white'; photograph later. I hope to get her away somewhere; can you suggest a haven of refuge?"

Mr. Martin

The Campaign of Testimony*

VIII. The Crisis in South Galatia

BY PROF. E. I. BOSWORTH

1. *The unexpected visit to Pisidian Antioch.* After sailing from Cyprus northward to the mainland, Paul and Barnabas started on a perilous tour to the highlands in the southern part of the Roman province, Galatia. If the epistle to the Galatians was written to the churches whose founding is described in Acts 13 and 14, Paul probably sought the South Galatian highlands for his health. His ailment was one that he felt might, in the eyes of the Galatians, naturally have incapacitated him for preaching [Gal. 4: 13, 14]. Very likely it did seem to young John Mark to have unfitted him for further work, and the young man, having no desire to follow a sick man through the dangerous torrents and the brigand-infested passes of the Taurus mountains [cf. 2 Cor. 11: 26], returned to Jerusalem [Acts 13: 13]. His desertion at a critical juncture when his services were so much needed must have been a serious annoyance to Paul and Barnabas.

Antioch, like all the subsequent centers of Paul's missionary activity, was a great city. It was strategically situated upon a Roman trunk road, and was the military center of the southern half of the great province.

2. *The address in the Antioch synagogue.* There was evidently a populous Jewish quarter in the city, and the two travelers made themselves known to its leading citizens. In the eyes of these foreign born Jews the strangers possessed the éclat of rabbis trained in Jerusalem, and were invited to speak in the synagogue. The first words of Paul's famous address in the synagogue must have given the more conservative element in his audience a queer feeling, for he directly addressed himself to the synagogue Gentiles who were present [v. 16], as he had been accustomed to do in Syrian Antioch. To their horror and indignation, a little later he invited the synagogue Gentiles present to believe in the Messiahship of Jesus and enter the Messianic kingdom [v. 26]. The audience poured out of the synagogue door at the close of the service in the most intense excitement. The more liberal of the Jews and many synagogue Gentiles called on Paul and Barnabas during the following week, and were convinced of the Messiahship of Jesus [vs. 42, 43].

3. *The turning to the Gentiles.* Paul had read in the faces of some of his audience an angry protest against his offer of Messianic salvation to the synagogue Gentiles, and had closed his address with a solemn warning to them [vs. 40, 41]. The opposition gathered strength during the week and the following Sabbath, before an audience that packed the synagogue, the conservative Jews broke out into open and violent opposition [vs. 44, 45]. Paul and Barnabas had evidently anticipated this and, after searching the Scriptures for guidance, had determined upon a bold step that had never before been taken. They had determined, if necessary, to break away from the syna-

agogue and preach to Gentiles that had not had, and did not expect to have, any connection with the synagogue. For the first time in the history of the movement, therefore, after the opposition of this second Sabbath, they rented a room and held independent Christian services. Later this was Paul's regular practice when driven from the synagogue [cf. Acts 18: 6, 7; 19: 8, 9]. Paul learned in Antioch that he could stop any barbarous Phrygian fresh from the country, who might never have seen a Jewish synagogue, and preach to him the gospel of Jesus Christ. The great historic cities of our faith are Bethlehem where our Lord was born, Nazareth where he toiled, Jerusalem where he died, Syrian Antioch where the Christian movement began to broaden, and Pisidian Antioch where we, the Gentiles, received complete recognition as objects of the grace of God.

The independent movement spread through all that sub-division of the province [v. 49], and God indorsed the new step as usual by giving the Holy Spirit to the converts [v. 52].

4. *The crime of the Jews.* The hostile Jews finally succeeded in driving the apostles out of the region. This result they effected through some of the prominent Gentile women of the city who were accustomed to attend the synagogue services, and who had not responded to Paul's preaching. These women stirred up their husbands, who were influential citizens or officials, to regard Paul and Barnabas as disturbers of the peace and to expel them from the city [v. 50].

The great crime of the Jews consisted not in the crucifixion of Jesus, which was the work of the local ecclesiastical machine in Jerusalem rather than the deed of the nation, but in their persistent determination not to sacrifice their pre-eminence [cf. v. 45], in their bitter unwillingness to share special privileges with all men. This brought them into direct conflict with the living God, who had concentrated attention upon them for a time in order that through them he might ultimately more effectively bless all nations. The penalty they have paid is known to all the world. In their national history has been illustrated God's great retributive principle that he who will have all for himself shall lose all. They expected to have the whole earth for themselves [cf. Rom. 4: 13], but as a nation they have no foot of it. They supposed themselves to be the sole trustees of true religion, and would not share it; they have, therefore, lost this trusteeship and stand idly by while the Gentiles carry the gospel to the earth's end. It is a part of the irony of history that they who at this critical period in their national life willfully insisted upon being pre-eminent should have been compelled, often in sullenness and sorrow, to enrich the life of the nations over whom they proudly sought pre-eminence. There is scarcely a nation in Christendom that has not numbered among its greatest philosophers, its most talented musicians, its wisest statesmen, or its most skillful financiers members of this strangely

gifted race, whose own Talmudic philosophy is a by-word, which has no songs of its own to sing, no state of its own to guide, and no national system of finance to administer. It is the great lesson of the ages, writ large in the characters of a national crime and its age-long punishment, that *he who will not share shall not have.*

Needs must there be one way, our chief
Best way of worship: let me strive
To find it, and when found, contrive
My fellows also take their share!
This constitutes my earthly care:
God's is above it and distinct.
For I, a man, with men am linked
And not a brute with brutes; no gain
That I experience, must remain
Unshared.

The Oklahoma Meeting

The twelfth General Association convened at Perkins, May 1-4. The two words which best characterize the meeting are spirituality and fraternity. Our composite ministry has been too much like separate crystals. This gathering gave evidence of a growing *esprit de corps*. Though the program committee arranged to devote two evenings to representatives of our National Societies, not one graced our gathering.

The registrar's report showed gains in every column: 83 churches, an increase of 10, with a membership of 2,599. The benevolence averaged 91 cents per capita.

The report of Superintendent Parker on home missions was full of hope and wise counsel. The most encouraging features of the year were revivals among the older churches and developments in the new country. The motto has been, "Get all we can from the fields and let the society supplement the balance." Our faces were held toward self-support. One said: "We want no crawling-method in our advance."

The Sunday school missionary work was presented by Superintendent Murphy. The report showed about 1,400 scholars in mission schools; to these 107 grants had been made amounting to \$213.94. The increase in receipts was over 50 per cent. Rev. W. F. Harding of Alva gave a stirring address on Why I am in the Sunday School Work.

The women held a spirited meeting. Receipts were double those of the previous year.

The program emphasized three features:

Loyalty to Congregationalism was quickened by the masterly paper of Rev. J. W. Moats, and by the pointed and earnest address of Col. C. T. Prouty for the C. C. B. S. Christian Education received a needed uplift in the inspiring addresses of Rev. Messrs. Keniston and Harding and in the excellent paper of President House of Kingfisher College. The latter was rightly termed a "literary gem."

The deeper spiritual life was emphasized in the devotional seasons, the Bible readings on the Holy Spirit and especially in the soul-stirring sermon by Rev. O. W. Rogers.

We descended the mount of fellowship pledged to our Congregational principles, our Christian institutions and a more consistent life in Christ.

Rev. Thos. H. Harper as moderator, with rare tact and sweetness of spirit, contributed much to the success of the meeting.

C. G. M.

* The International Sunday School Lesson for May 25. Text, Acts. 13: 43-52. Paul at Antioch in Pisidia.

The tendency of theological students to turn toward the chief centers of learning is as marked in other lands as in New England. In the United Free Church theological college of Aberdeen, Scotland, there are now only fifteen students, with five professors, the New College of Edinburgh having proved more attractive to the graduates of Aberdeen University seeking theological training, and the question is being discussed whether it is necessary to continue the Aberdeen theological school.

New York

Consulting State Editors: Rev. Drs. E. A. Packard, Syracuse; N. M. Waters, Binghamton; F. S. Fitch, Buffalo

Religion on Long Island

BY REV. E. LYMAN HOOD, PH. D.

The island contains 1,700 square miles and has a population of 1,500,000; or, it is one and a half times the size of Rhode Island and has three times as many voters. Like ancient Gaul, it can be easily divided into three parts: the great city of Brooklyn, its suburbs and the remainder of the island. When discovered, this beautiful isle between the seas was inhabited by thirteen tribes of Indians. Now, no one can witness the incoming tide from all lands without declaring that many more nationalities are represented. The languages of Babel are here spoken.

The early settlers from Connecticut founded churches of the Pilgrim faith. Why Congregationalism, for many years by far the strongest polity on the island, should now be among the least of the denominations, propounds a problem. But it can be explained. Great changes are taking place. Long Island is

tionate esteem of the churches, the city and the state. Nor are Budington, Beecher and Behrends to be forgotten. And worthy successors are found today in the men who maintain the traditions and spirit of the revered past. One-third of our 50,000 communicants in the state are enrolled in the membership of the Brooklyn churches, which include six of the ten largest Congregational churches in the United States. Seven exceed 1,000 in membership, and one, with 2,400, is the largest in the world. The total membership has passed that of Boston, and, though counting less than a third as many churches as Chicago, the membership is almost as large. If the whole truth must be told, however, Brooklyn's marvelous record of the '70's and '80's has not been maintained recently. Unless the tide turns, her primacy is in danger.

The following statistics of the six leading evangelical denominations of Brooklyn are substantially correct and are suggestive indeed:

Denom.	1892		1902		Gain in Ten Years	
	Churches	Members	Churches	Members	Churches	Members
Congregational	28	11,480	30	14,498	2	3,108
Baptist	38	14,235	45	18,157	7	3,939
Methodist	45	17,884	58	22,351	13	4,467
Lutheran	41	15,000	53	24,000	12	9,000
Presbyterian	31	15,945	42	16,144	11	199
Protestant Episcopal	45	17,361	57	30,714	12	13,362

rapidly becoming one vast suburb of New York. The north and south shores are each, approximately, 125 miles long. They are lined with the spacious grounds and elegant villas of the wealthy, who hold themselves aloof from the "old settlers," and too often manifest no interest in church or school. For two centuries, except for a few Dutch at the western end, a purer Anglo-Saxon stock could not be found in America. Nowadays, Poles, Germans and Irish are coming in like a flood. Roman Catholicism is strong and aggressive.

In the country and villages especially there are too many small, weak, struggling churches. Comity has been little known, or at least little practiced. In the face of united Romanism, Protestantism, thus divided, makes little progress. We need, not more churches, but more Christianity.

On the other hand, though the number of the Protestant churches does not increase rapidly, a few are gaining steadily in membership, resources and influence. The gospel is preached with power and a more helpful fellowship is manifest. But the isolated situation of the churches is accentuated by our polity. Again, the churches are comparatively small, more than half of them paying salaries of \$600 or less. Hence pastorates are of necessity short. Not one pastor has been recognized or installed by council. Few are called from Congregational churches or seminaries. This ecclesiastical free trade has made the pulpit a commons for anybody and everybody. Liberty has become license. These conditions have not resulted wholly in loss, for among ministers thus secured have been men of God, the memory of whose faithful service is cherished with grateful appreciation.

Brooklyn has come to occupy a unique position in the Congregationalism of America. Today in no large city does the communion hold so influential and honored a place. This is the more remarkable when it is remembered that Congregationalism was among the last of the denominations here established. New England churches had been founded two centuries on Long Island before the Church of the Pilgrims was organized in 1844. No eulogy need be spoken of him who was called to the pastorate. In his long, eventful ministry Dr. Storrs won the admiring confidence and affec-

The Personnel of Up-state Congregationalism

WHAT IMPRESSES A STRANGER

The first thing a newcomer sees is the splendid brotherhood of Congregational ministers—kind, brotherly, cultured, earnest, believing "whatsoever things are lovely and of good report" of all their brethren. A more genuine, manly set of men the writer has never met; a more royal welcome no stranger ever had.

Another thing—up-state Congregationalism may not be strong in numbers as compared to some other denominations, but it is strong in its conviction of its mission. The people of the churches can give a reason for the faith that is in them. They know that there would be one great note gone from the witness to Christ should they keep silence or shirk their great duty.

OUR BUFFALO STATESMAN

Dr. Fitch has been in Buffalo twenty years save one. He has seen the seed he has sown and faithfully nurtured become a great harvest. The one struggling church has become strong, influential, and now has three full-grown daughter churches working by her side. The 200 members have become 1,500. Dr. Fitch is actually what every Congregational minister is theoretically—a bishop.

OUR SYRACUSE APOSTLE

Dr. Packard has the spirit of an apostle—modest, unworldly, unconscious of self, spiritual. For fourteen years he has been the teacher of Plymouth Church, a church noted for its culture in a university city. The university has long claimed Dr. Packard as one of its closest official advisers. Besides these responsibilities, "he has had daily upon him the care of the churches." He has been the life of the up-state Home Missionary Society. A hundred young men have found him a friend firm, fast.

SOME YOUNG MEN ON THE LINE

Draw a line from Oswego on the lake through Syracuse to the Pennsylvania line and you have divided the Empire State in the center. At Oswego, in a historic church, is

Charley Thorp, good to look at, good to hear, and best of all as a sympathetic friend. His church loves him and their work goes grandly on. Syracuse is the center of the state. Here Buell, Bailey and Moody make a great trio of young men. Their churches are young and are beginning "to rejoice like a young man to run a race."

Homer and Cortland are close together. The churches are bound in warm fellowship and so are the two young pastors—Kettle and Yost. Kettle was a Scotchman and Yost a Presbyterian, and both are better for it. Both churches are filled and have the largest night audiences in their respective towns. Kettle runs the Ministerial Bureau for the state. Yost has remodeled the church and every cent is provided for.

At Lisle and Chenango Forks Mitchell and Ottman hold the fort in decaying towns and have this for reward: "They are furnishing leaders for the churches and business of New York."

Binghamton has the largest Congregational church in New York outside of the metropolis. Its other church, Plymouth, has renewed courage with its new pastor, Rev. Richard Peters. He is the right man in the right place. The old First has the largest evening audience in the city—numbering from 600 to 800, and the majority men. It has a vested choir and the minister wears a gown. It has a way of now and then sending its minister abroad, or raising his salary, and in every possible way standing by him. All the long line of ministers lost their hearts to this noble church. It has a wonderful membership of young men. It is a matter of common observation that this church has the majority of the leading business men of the city just forging to the front.

N. M. W.

Plymouth, Rochester, Withdraws from Fellowship

At the annual meeting of the Western New York Association, held in Wellsville, Apr. 29, 30, it was voted to accede to the request of Plymouth Church, Rochester, to withdraw from the association on the ground that the church no longer accepted the doctrinal basis of the association.

ELLIOT C. HALL, Registrar.

A Call to All Sons of Andover

To the Graduates of Andover Theological Seminary: Dear Brethren:

It has recently come to public knowledge that it is now seriously proposed to remove the seminary from Andover. The present movement has taken form so rapidly and so quietly that the announcement comes as a surprise to many of the graduates. It is hardly fitting that a step of such importance should be taken without some expression of opinion on the part of former students, whose co-operation will be essential to the future of the school, whatever decision is reached.

In view of the need that the alumni should meet as promptly as possible for consultation, the undersigned have taken the liberty of appointing the time and place for such a gathering. We invite all graduates who can do so to come together at Pilgrim Hall, Congregational House, on Monday, May 19, 1902, at 11.30 A. M., for a full and free discussion of the matter. The situation is one of such gravity that we feel warranted in urging a full attendance. Any who cannot be present in person are invited to send their views in writing to either of the undersigned:

WILLIAM E. WOLCOTT, Lawrence, Mass.
CHARLES W. HUNTINGTON, Lowell, Mass.
JOHN W. BUCKHAM, Salem, Mass.
CALVIN M. CLARK, Haverhill, Mass.
FREDERICK H. PAGE, Lawrence, Mass.

The Literature of the Day

Bret Harte

The sudden death of Bret Harte on May 5 caused widespread sorrow both in England, where he has made his home of late years, and in America, to which he has given a distinctive literature. Distinguished as story-teller, poet, novelist, journalist, diplomatist, he was first and foremost a master in the art of short stories and a pioneer in the field of American *genre* fiction. It was his aspiration to produce literature that would be indigenous—peculiarly characteristic of our Western border life—and the fame of "The Luck of Roaring Camp," "The Outcasts of Poker Flat" and his humorous poem, "The Heathen Chinee," testifies to his success. These three, says the *London Chronicle*, "constitute the slender baggage with which Bret Harte undertakes his journey to posterity, but it is sufficient." In the English press he is variously compared to Dickens, Stevenson and Kipling and generally accepted as the prince of short story writers, who opened a new world to English readers. It is gratifying to the Americans, who have eagerly received one after another of the thirty-nine volumes which constitute his complete works, that he has been so widely recognized abroad. His works have been translated into every language of Europe, not excepting Russian. The largest sale for them at present is in Germany.

Francis Bret Harte was born in Albany, N. Y., Aug. 25, 1839. His ancestry was a mixture of English, German and Hebrew. When only fifteen he drifted out to California, where he dipped into mining, tried a little teaching, learned to set type and finally went into journalism. Some of his most famous productions were contributed to the *Overland Monthly*, of which he was organizer and editor. In 1878 he was appointed United States consul to Crefeld, Germany, later was transferred to Glasgow, and finally he settled down near London and devoted himself entirely to literary work. His latest book, *Openings in the Old Trail*, has just been brought out by Houghton Mifflin & Co. Under a portrait of Harte, published with the announcement of his death, a Chicago paper prints these stanzas from his poem, "The Two Ships":

But lo, in the distance the clouds break away!
The Gate's glowing portals I see;
And I hear from the outgoing ship in the bay
The song of the sailors in glee:

So I think of the luminous footprints that bore
The comfort o'er dark Gallilee,
And wait for the signal to go to the shore,
To the ship that is waiting for me.

Three Stories of the South

The social conditions of the Southern States before, during and since the war afford a varied and interesting field for exploitation in fiction, and we are now getting abundant fruits of literary activity in that direction.

In *The Master of Caxton** Miss Brooks has supplemented her subtle and original story of a year ago, *Without a Warrant*, with what her publishers call "a love story of the good old-fashioned sort." It

is a love story, dexterously woven and delightful, but quite up-to-date and thoroughly engaging. The scene is in one of the interior counties of the middle South, with civilization hardly touched by the influx of modern life. The heroine is the child of poor whites adopted by wealthy New York philanthropists. After the death of her adopted mother a hunger of homesickness awakens, leading her to lay down burdens of wealth and inherited philanthropies and to go back to find her brothers. The social gulf between the wealthy and the poor proves not impassable; the Negro plays a wholly subordinate part in the action of the book, while politics are excluded altogether. The essential types of man and woman at the center of the tale remind us rather too strongly of the corresponding characters in the earlier book, but the surrounding group is delightfully fresh and interesting. Miss Brooks is a close observer of men and manners and her pictures of the supremacy of the society graces are of great interest.

In George Cary Eggleston's *Dorothy South** it is the hero who is born in the South, but trained in Northern schools and ideals. The heroine is a Virginia girl of great and charming qualities, a South-grown paragon, in fact. The life of the large plantations before the war, with its lavish hospitality and feudal amenities, is charmingly pictured. The Negro in slavery appears in nearly as ideal relations as the absence of freedom ever afforded, and the experiences of secession and the war are briefly sketched. The book is illustrated by C. D. Williams with unusual charm. It is a story which the reader will lay down with a pleasant sense of enjoyment and a warming of the heart toward the people it depicts.

Mr. Harrison Robertson, in *The Opponents*,† takes us in Kentucky to the region of fine horses and undiluted Democracy. It is a story of politics, opening rather violently with the private sentence passed by a wronged husband on his faithless wife and her paramour. Mr. Robertson writes with abundant dash and humor, and his opponent politicians and lovers are skillfully drawn. The book would lend itself easily to dramatization; it is almost too brief, not to say abrupt, and the action at times seems hurried. The picture of political life and social ideals is the best part of the book. The plot turns upon the custom of self-nomination and a personal canvass preceding the party action in convention.

RELIGION

Lessons in Old Testament History, by A. S. Aglen, D. D. pp. 456. Longmans, Green & Co. These studies are so prepared as to make a text-book for advanced classes. They are the work of a skilled teacher who was formerly assistant master at Marlborough College, England, and who is now an archdeacon in the Episcopal Church. He is familiar with the results of modern research and of critical study of the Bible, though he does not introduce them controversially. He is perhaps over-cautious in treating the early narratives

* *Dorothy South*, by George Cary Eggleston. pp. 453. Lothrop Publishing Co. \$1.50.

† *The Opponents*, by Harrison Robertson. pp. 365. Charles Scribner's Sons. \$1.50.

of the Old Testament as historic facts when he probably regards them as legends. But he paves the way for a reasonable and correct treatment of the Hebrew Scriptures, and he says truly of his work: "If much has been left unsaid that is destined hereafter to become an inevitable part of the education, at least of the higher classes in our schools, statements which might afterwards have to be unlearned have been avoided." A useful text-book for Sunday schools, high schools and colleges.

How to Get Acquainted with God, by Theodore F. Seward. pp. 147. Funk & Wagnalls. 50 cents.

Mr. Seward has the spirit without the intellectual training of a metaphysician. He is enamored of noble words, and not troubled by any sense of lack of accuracy as to their meaning. His way of getting acquainted with God is the way of Christian Scientists, and by adopting their phraseology he seems to himself to have revealed their meaning.

Training the Church of the Future, by Francis E. Clark, D. D. pp. 225. Funk & Wagnalls Co. 75 cents.

Four lectures on the theory and practice of Christian nurture, from the standpoint of the founder and leader of the Christian Endeavor Society. Although delivered to theological students and written from the pastor's standpoint, the book is a convenient general theoretical and practical summary of Christian Endeavor work.

Mystery of the Golden Cloth, by Jasper Seaton Hughes. pp. 373. Published by the author. An exposition of supposed cryptograms and mysterious meanings in the Apocalypse.

Ringed Questions, by George Clarke Peck. pp. 261. Eaton & Mains. \$1.00.

Sermons not great in the true sense of that word, but having a freshness, vigor, aptness, wealth of illustration, and a smoothness of form which make them models of useful preaching. With hardly a trace of sensationalism, they are interesting from beginning to end. Perhaps the most noteworthy is that on John the Baptist's question: "Art thou he that should come, or do we look for another?"

ESSAYS AND POETRY

Nature and Human Nature, by Ellen Russell Emerson. pp. 403. Houghton, Mifflin & Co. \$1.25.

The author brings wide observation and a poetic vision to the illustration of the relations of life in its lower and its human spheres. Much of her book deals with mythology and its continuations in art and literature. Criticism is disarmed by the statement of the preface that the book is made up from notebooks and does not claim to be an ordered and completed view. The style is overloaded with thought and sometimes difficult to follow. We cannot agree with many of the opinions in regard to art and art history. We note that a long passage of literary criticism is vitiated by the mistake which assigns Shelley's famous *Ozymandias* sonnet to Byron. And to the author Christianity is "extinct." But to thoughtful readers the wide sweep of allusion and sympathy with nature in the book will be found rewarding.

Miscellanies (Second Series), by Austin Dobson. pp. 277. Dodd, Mead & Co. \$1.00 net. This is the eleventh volume of the author's collected works and is made up of prose essays and gleanings of verse. The latter part includes many graceful dedications and occasional pieces, and also the verses called *Angel-Court*, perfect in sympathetic feeling and beautiful in style, which touch the high-water mark of Mr. Dobson's verse. The essays are literary and biographical—a sketch of Peg Woffington, of General Oglethorpe, the founder of Georgia, a gossipy chronicle of journalistic history, a study of Isaac Walton's quotation and the like. Mr. Dobson is a delightful companion, and the book is pleasing both in prose and verse.

The Hours of the Passion and Other Poems, by Harriet E. Hamilton-King. pp. 131. E. P. Dutton & Co. \$1.50 net.

Intense and mystical religious feeling distinguishes these poems. They have something of the strange melody of the Rossettis about

* *The Master of Caxton*, by Hildegard Brooks. pp. 411. Charles Scribner's Sons. \$1.50.

them, and great grace of accent and versification.

A Tale of True Love and Other Poems, by Alfred Austin, Poet Laureate. pp. 138. Harper & Bros. \$1.20.

Through the employment of the thickest of paper, the widest of margins, and great generosity of type, this thin trickle of versification by the Poet Laureate of England is expanded into a volume of fair size. Sooth to say, the quality of its verse does not atone for its meager quantity. There is not a line of poetry, in the true sense of the word, in the volume, only rhymes, more or less melodious, which not unfrequently drop of their own weight into plain prose. The heroine of the "Tale of True Love" effaces herself, and marries another from some high-minded quirk which is never clearly explained. Whereon the hero decamps to fight the Boers.

And day by day Egeria scans and watches
The flow and ebb of fluctuating war,
And oftentimes sees his name in terse dispatches
Shine among those that most distinguished are—
This Tale of True Love hath been truly told,
May it by some be read—and by it some consoled!

The "Sweet Singer of Michigan" might have penned some of these lines.

HISTORY

The Hand of God in American History, by Robert Ellis Thompson, S. T. D. pp. 235. Thomas Y. Crowell. \$1.00 net.

This book is a grouping of the salient points in the history of a "chosen people of modern times." The analysis may be found in the titles of four chapters, *The First Welding, Expansion and Invention, The Hegemony of the Continent, A War and Its Penalties*. The author writes as a positive Northern man, yet he is both fair and wise in his study of Southern men and motives. Considering the time limits prescribed by the publisher for so difficult an interpretation and assessment of motives and characters, the work is uncommonly well done.

The Story of Pemaquid, by James Otis. pp. 181. T. Y. Crowell & Co. 50 cents.

Second in the series of "Pioneer Towns in America." Traces the history of the early settlements in Maine, from the visit of Gosnold in the shallow Concord, in 1602, to the admission of the state to the Union in 1820.

The Development of Cabinet Government in England, by Mary Taylor Blauvelt. pp. 300. Macmillan Co. \$1.50.

Beginning in the fourteenth century the author traces the growth of the English Cabinet, as seen in the Privy Council, the Committee, the Parliament, the Party System, upon which the Cabinet government is based, and finally gives us the internal history of the Cabinet, an institution owing its existence to naught save custom, and possessing power intrusted to no other governing body.

MISCELLANEOUS

Thesaurus of English Words and Phrases, by Peter Mark Roget, M. D., F. R. S., enlarged and improved by John Lewis Roget. pp. 271. T. Y. Crowell & Co.

This book has been for many years within reach on our study desk, and often has assisted us to more accurate and felicitous expression. New editions have been issued from time to time, with added words and an enlarged index and improved arrangement. Its usefulness is as great as ever, and still bids fair to be for another generation.

Egypt. Handbook for travelers. Edited by Karl Baedeker. pp. 408. Chas. Scribner's Sons. Imported. \$4.50 net.

This new edition condenses in one volume the substance of what was formerly included in two, one on Lower Egypt, the other on Upper Egypt. It contains a vast amount of well-arranged material on the history, art, language, cities, temples, monuments, government and present conditions of one of the most interesting lands in the world, and is by all odds the most useful guide-book for the tourist in Egypt.

Lessons from Greek Pottery, by John H. Huddleston. pp. 144. Macmillan Co. \$1.25.

Professors Huddleston has succeeded in giving a popular interest to this somewhat technical subject, and all students of Greek language and history will find valuable supplementary matter herein. Greek pottery reflects the life and customs of the Greek people—their individual experiences in love, war, work, wor-

ship—their homes, dress and pastimes. The signatures of 450 artists have been traced on vases, together with the names of 500 or more

figures in their paintings. The book is illustrated, and the second part contains a painstaking topical bibliography of Greek ceramics.

Bits from New Books

Patience with the Redman

"We should apply to the Indian problem the law of inherited aptitudes," he said, slowly. "We should follow lines of least resistance. Fifty thousand years of life proceeding in a certain way results in a certain arrangement of brain cells which can't be changed in a day, or even in a generation. The red hunter, for example, was trained to endure hunger, cold and prolonged exertion. When he struck a game trail he never left it. His pertinacity was like that of a wolf. These qualities do not make a market gardener; they might not be out of place as a herder. We must be patient while the redman makes the change from the hunter to the herdsman. It is like mulching a young crab apple and expecting it to bear pippins."—*From Garland's Captain of the Gray Horse Troop* (Harper).

Self-possession

Dorothy was entirely self-possessed, as it was her custom to be under all circumstances. "When people feel embarrassed," she once said, "it must be because they know something about themselves which they are afraid other people will find out."—*From Eggleston's Dorothy South* (Lothrop).

We All Know Them

There are men and women whose only source of pride appears to be their modesty. How often do we meet with men who, when requested to do some service, immediately hoist the flag of their humility and declare that they are of the humble sort and prefer to keep in the shade. Yes, but humility takes the lowest place, and does not know that her face shines. Pride can take the lowest place, and find her delight in the thought of her presumably shining face. Self-consciousness always tends to sour humility and pervert it into pride. "Moses wist not that his face shone."—*From Jovett's Meditations for Quiet Moments* (Revell).

Consoling a Canary

If any one wants to know what the real feeling of inadequacy is before another's sorrow, let him try some day to comfort a frightened bird. We may win a dog over by wiles, or a cat by caresses but a bird is a different creature and must go about understanding us in his own appointed way.—*From French's Hezekiah's Wives* (Houghton, Mifflin).

A Prophecy for Canada

When the glamour which the continent of Africa has cast over Britons has somewhat faded (as it certainly will) they will turn to those countries over sea where Nature will aid them in founding and perpetuating a race unequalled in physique and those great qualities which have made the parent stock so powerful. The Pacific slope of Canada has no climatic difficulties, and everything necessary for the creation of a fresh base for sea power.—*From Colquhoun's The Mastery of the Pacific* (Macmillan).

The Nude in Art

In the period when Greek art was the exponent of the ideal the human form was the expression of human nature, but in the new

era the human face is an exponent of the human spirit in the act of evolving out of the bondage of the physical body. And this being so, since it is a canon of art that the accessory should be subordinate to the motive, the Hellenic nude is an impossible model to modern expression in art; for the face in the nude loses emphasis, and in consequence the artist is in the plight of the instrumentalist, who in rendering a musical composition loses his theme through false accent. . . . It is in the schoolroom effigies are made indeed, and here is the place for the nude, which should be for the pupil in art what the cadaver is to the student in medicine.—*From Nature and Human Nature*, by Ellen Russell Emerson.

An Ideal of a Daughter

Her mother groaned. "I never understood Ruth and never will. I'm sure I've wished often enough I'd had a daughter dressy and bright, who wouldn't turn up her nose at matrimony."—*Holdsworth's Michael Ross, Minister* (Dodd, Mead).

Angel-Court

In Angel-Court the sunless air
Grows faint and sick; to left and right
The cowering houses shrink from sight.
Huddling and hopeless, eyeless, bare.

Misnamed you say? For surely rare
Must be the angel-shapes that light
In Angel-Court!

Nay!—the Eternities are there.
Death at the doorway stands to smite;
Life in its garrets leaps to light;
And Love has climbed that crumbling stair
In Angel-Court.

—*Dobson's Miscellanies* (Dodd, Mead).

The Halo of Labor

He would never again promulgate the theory that work destroyed a woman's charm. It was always a mistake to generalize. Labor glorified this woman. It deified her—placed her far above weak femininity with its stock tricks of prettiness and incompetence.—*From Dudeney's Spindle and Plough* (Dodd, Mead).

A Meeting in Verona

As I was drawing in the square this morning, in a lovely, quiet, Italian light, there came up the poet Longfellow with his little daughter, a girl of twelve or thirteen, with springy curled, flaxen hair—curls, or waves, that wouldn't come out in damp, I mean. They stayed talking beside me some time. I don't think it was a very vain thought that came over me, that if a photograph could have been taken of the beautiful square of Verona, in that soft light, with Longfellow and his daughter talking to me at my work, some people both in England and America would have liked copies of it.—*From a letter by Ruskin, in Collingwood's Life of Ruskin* (Houghton, Mifflin).

Beauty and Evolution

Beauty is the perpetual revelation of intelligence to intelligence. The tendency of nature everywhere to break forth into beauty is one of the leading characteristics of evolution, which indicates its rational and moral direction.—*Smythe's Through Science to Faith* (Houghton, Mifflin).

The Granite State Churches Gather in Association

New Hampshire—who, to use a Websterian figure, hangs out on Profile Mountain the symbol of her most valued product, men—was well represented in this respect at the annual gathering of her churches, May 6-8. The steadfast Hall, the astute Chalmers, Gerould the seasoned veteran, Murkland the many-sided, Swain the clear-seeing, and President Tucker, the intellectual backbone of the state—whose superb leadership in education and home missions extends her influence far beyond the borders—were among the leaders on the platform; while the company in the pews included the gentle, forceful Thayer, the genial Richardson, the ubiquitous Bolster—suggestive of anything but sleep—the acute and learned Lockhart, and—one of the latest comers—Storrs, of princely house and rare promise.

Keene, sheltered in the lovely Ashuelot Valley and guarded by the sentinel Monadnock, welcomed the 200 delegates to the classic auditorium of First Church and the hospitable homes of both First and Second. The keynote of the addresses was the upbuilding of Christian character.

The moderator, Dr. G. E. Hall, held the reins with a steady grip which forestalled restiveness, but softened his commendable enforcement of the time limit with gracious words of appreciation. In his opening address he pleaded for a revival of close, vital, communion and fellowship with God as the prime essential of growth in Christian character. This spiritual paper was a fitting preparation for the communion service to follow.

Rev. Thomas Chalmers, in the opening sermon, ably set forth the responsibility involved in choice, contrasting the destructive tendency and effects of persistence in vicious choices with the redemptive power and glorious results of patient continuance in right choices.

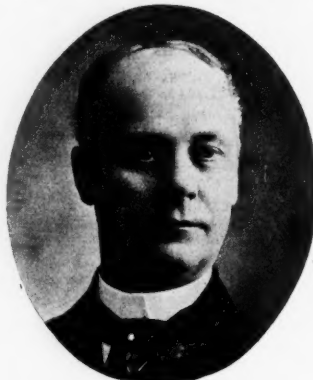
The statistical secretary, Dr. S. L. Gerould prefaced his report with interesting reminiscences of the five previous meetings of the association in Keene: the first in 1815, when it required nearly two days to traverse the width of the state on horseback; the next in 1833, during the fifty-five years' pastorate of Rev. L. S. Barstow. Even in these good old times "the suspension of the divine influence" and the "mournful withdrawal of the Lord's life-giving presence" were deplored.

For the present year the secretary reported twelve churches in a dying condition, and recommended that they be either aided, merged with other churches, or put out of their misery. Five ministers were removed by death. There was a net gain of fifty-eight in church membership, and an increase of \$3,616 in home expenses. The benevolences of the living were \$13,989 less than last year, while the generosity of the dead nearly doubled the legacies, aggregating over \$100,000, eighty-three per cent. of which is credited to five churches. If the returns are to be trusted, Sunday schools have lost 1,400 members, Y. P. S. C. E.'s 980, and a few Endeavor Societies have disbanded. But the secretary thinks the returns defective, especially those from the Sunday schools, perhaps due to the misunderstanding of a question on the statistical blank. One other falling off—that of removals by discipline, nearly 100 less than last year—is encouraging. The two northern associations have been consolidated under the name of the Orange and White Mountain Ministerial Association. The recital of these and other facts, though somewhat pessimistic in tone, was spicy in flavor.

Rev. James Alexander lent to his narrative of the state of religion the charm of a rich Scotch brogue. Without giving names, he skillfully grouped and edited the answers to nine questions. These answers varied in length from a postal card, which the writer wished he had reduced to a postage stamp, to

a sermon filling nine large sheets. Churches excelling in accessions are the First and Second of Keene, North of Portsmouth, Milford and First of Manchester. Pelham and West Stewartstown have made exceptional progress through efficient leadership.

Three educators discussed the Mutual Relation of Home, School and Church in Securing Christian Character. Mr. Henry C. Morrison, superintendent of Portsmouth schools, gave the view point of a cultured, consecrated layman. He emphasized the importance of training in the home, which has over ninety per cent. of the child's time during the most plastic years. In school he gains self-reliance and finds his place in society. The speaker pointed out the strength of Roman Catholicism in its parochial schools, where religious and secular education are given simultaneously, by teachers properly trained and adequately paid, suggesting that Protestant capital be invested for the equipment and compensation of Sunday school teachers. Rev. R. C. Flagg, formerly president of Ripon College, deplored the separation of education on physical, intellectual and spiritual lines. The ideal would be a



REV. GEORGE E. HALL, D.D.

school which should partake of the spirit of both home and church.

President Tucker, as the representative of Dartmouth College, drew attention to these points: The college takes the boy as the product of home, school and church, when formative years are over. He emerges from the privacy of home into the publicity of community life. The personality of a college has changed from the individual to the composite. The student is influenced, not by a single professor, as formerly, but by the public sentiment of a community embracing both faculty and students. The use of religious truth in its most stimulating form, the constancy of religious impression, the opportunity for heroic consecration, the freedom to be unselfish and honorable and the recognition of these qualities are found in college as nowhere else. Its aim is to develop those virile, decent qualities which go to make up character—a character which shall equip the student for public service of church and state.

Rev. H. R. McCartney, in considering the Responsibility of the Church for Securing Christian Character, thought it should emphasize purity, honor, obedience, reverence, sympathy; and should count vitality the essential, rather than uniformity. It should turn the Y. P. S. C. E. from the relation of experiences often fictitious to the contemplation of noble characters found in the Bible, and should proclaim the sure results of character forces which rest upon law as inexorable as science.

One of the brightest hours of the session was that devoted to the N. H. Female Cent Institution, the pioneer organization of women for home missionary work. It was fortunate in its speaker, Miss M. Dean Moffatt, one of

the original women workers in Vermont. Having extended her field of effort, she pictured the need and opportunity of home missions among cowboys and bandits in our great Southwest, where at least two dozen workers are needed at once.

The session devoted to the anniversary of the Home Missionary Society was brightened by Secretary Hinman's report of receipts aggregating \$38,364, larger than for any year in its history. Forty-five missionaries have served sixty-two churches and stations. Rev. A. S. Burrill told of a five weeks' revival in the Conway Church through the instrumentality of a young girl who had passed through sorrow. More than 100 confessed Christ, and thirty joined the Congregational church. Rev. W. F. Whitcomb told of the resuscitation of the Surry Church, which had been reduced to three members and had fallen into the hands of Methodists. While in care of the society fifty members have been received, thirty-three on confession; the meeting house has been repaired and freed of debt, and a new parsonage built. Rev. H. R. McCartney described the remarkable development of the frontier church of West Stewartstown, which he courageously undertook last summer. None who heard him will forget the possibilities of such a field.

Dr. Tucker, president of the society, in the scanty time left by the extended reports and addresses which preceded, paid a fine tribute to the power of an institution to gather, transmit and enlarge a noble idea and a noble concern. The idea of missions, the concern for the welfare of the less fortunate, the Home Missionary Society not only conserves but passes on from each generation to the next, securing a glorious continuity of effort and accumulation of power.

The discussion of the last session was devoted to the Sunday school. Dr. C. S. Murkland's contribution was an elaborate black-board study of Educational Methods, which most of the audience transcribed in their notebooks. Perhaps the most original effort of the entire program was Rev. R. L. Swain's paper on The New Sunday School, embodying valuable features in the line of Christian nurture, which we hope to present more fully later.

The closing sermon, by Rev. E. W. Bishop, beautifully blended the notes struck during the meeting into the two chords of vision and service, and sent the delegates home—after a few gracious words from the entertaining pastor—as from the Mount of Transfiguration.

I. E. K.

A New Hampshire Estimate

It is safe to say that this meeting did not fall behind its predecessors in interest and helpfulness. The hospitality was generous and ample. The atmosphere of First Church, Keene, is spiritually refreshing and stimulating. It was evident that loving thoughtfulness and spiritual earnestness had abundantly anticipated the coming together of the representatives of the churches. The papers and addresses were carefully prepared, suggestive, strong. The representatives of the American Missionary Association and the American Board never did better work. The meeting was crowded with good things, and there was not a dull moment. The story of the work in village, country district and on the frontier, as told by men from these fields, was impressive of the fact that religion is not dying out in this state. The association put itself on record in favor of enforcing the existing prohibitory law. The address by President Tucker, revealing his clear vision of conditions and possibilities, his large sympathy with missionary interests and his splendid optimism respecting the future of New Hampshire, will not soon be forgotten. G. E. H.

In and Around New York

At Fortieth Anniversary

Pilgrim Church, Manhattan, celebrated its fortieth anniversary and the second anniversary of the pastorate of Mr. Ramsdell last Sunday. During its forty years about fifteen hundred persons have been added to its membership under the pastorates of Mr. Bourne, Dr. Virgin and the present pastor, Rev. F. E. Ramsdell. Owing to the drift of population and a comparatively inaccessible location, Pilgrim Church has been severely depressed for a number of years, but has rallied of late. There have been ninety-six additions in the past two years, and the interest-bearing debt has been reduced from \$50,000 to \$15,000.

Of General Interest

Encouraging news was to be had in considerable quantity between the sessions of the conference. Dr. Meredith, with Mrs. Meredith, went to Clifton Springs last week to remain until fall. He had hoped to be able to take the June communion service, but his physician urged him to save his returning strength. The kidney trouble is again gone, and only some heart trouble remains. Manhattan and Bronx pastors are to make a tour of the Bronx, visiting a new mission which a Mr. Whiting of Union Seminary has started at Brook Avenue and 168th Street. Sites for possible missions are also to be looked for. Mr. Kephart is hopeful that North New York Church will soon have the new building it so much needs. A committee has decided that the present site is to be retained, and upon it to place a building costing \$50,000. Of this \$30,000 can probably be had, leaving only \$20,000 on mortgage. The Sunday school numbers 775 and has to be held in two sessions. The new Richmond Hill Church is to be opened early in June.

The Manhattan-Brooklyn Conference

The spring meeting of the Manhattan-Brooklyn Conference was held in the Church of the Pilgrims, Brooklyn, President Washburn presiding. Nearly all the forty-three churches were represented. In welcoming the members Dr. Dewey referred with regret to the meeting then being held in Boston, which might advise the transference of Andover Seminary to Harvard control. It could hardly be, he thought, a matter of pride to the denomination or the alumni to have the old seminary lost in the larger institution. Because of a misunderstanding no time was found for a report of the committee on the National Council's recommendations on the benevolent societies. As many seemed desirous to be heard, it will be made the opening topic for the November meeting. Meanwhile the report of the committee will be printed and given to the churches. Most of the churches reported an excellent year, Central standing first with 254 new members received. Mr. Alexander E. Robb of Clinton Avenue was chosen president. About 200 sat down to supper. The subject of the evening, "Fellowship among our churches: how can it be strengthened and made a living force?" was treated by Messrs. Armstrong, Makepeace and Taylor, and Drs. McLeod and Jefferson.

A Love Feast

Upon the personal invitation of certain gentlemen interested in the A. M. A., the Home Missionary and the Church Building Societies, officers and members of the executive committees of the three organizations dined together at the Aldine Club one evening last week. After dinner Dr. Washington Gladden opened with a telling address upon A. M. A. work. Dr. Warner pleaded for a large advance in united effort. He introduced the subject of one annual meeting, even if that meeting be not the legal one—a rally of good feeling and an incentive to progress. Dr. Hillis concluded with recording his personal attachment for home missionary and all other forms of advance, and advocated co-

ordination and co-operation. A good feeling prevailed, and expressions were heard that the door is wide open to all interests. It is understood that others are to invite the same company to later meetings for the discussion of common interests and ambitions. Some guests were present at this meeting from Boston.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 25-31. Missions; Our Missionary Boards; a Work for Me and a Work for You. 1 Cor. 12: 1-10.

If you had been working as a lumberman in the Maine woods for many years, felling the trees winter after winter, and then starting the logs down the stream, but had never followed them to their destination, you would long for and welcome the opportunity to visit the distant factories and see what uses were made of the material which you helped to furnish. With what zest would you watch the different processes whereby the trees of the forest are transformed into boxes, paper, furniture, ship masts, and a hundred other things of value to mankind. A man living far from the headquarters of our great benevolent societies, but contributing regularly to their work, is in the position of the Maine lumberman before he visits the factory.

The missionary board is the clearing house, the necessary link between the giver and the person whom he seeks to benefit. What good would it do to drop a dollar or a dime into the contribution box unless a system had been worked out whereby American money can be transmuted into the voice of the living preacher, schoolhouses, textbooks, and the other essentials of missionary labor today? If individuals or churches attempted to carry on the work of evangelization without intermediary agencies, the result would be hundreds of persons working at cross purposes with one another and lamentable waste and duplication of forces.

Yes, machinery is essential, notwithstanding the fact that the spirit of God must be in the midst of the wheels. Our business as givers is to make that machinery just as simple and effective as possible. In order to do this we must know about it. If any candid person should spend a day at the rooms of any of our benevolent societies and take careful note of what goes on, he would be surprised at the number and variety of lines of work being prosecuted, at the amount of exact and painstaking clerical labor and the intricacy of the problems which are constantly presenting themselves to the secretaries. *The Congregationalist*, several years ago, published three or four handbooks devoted to descriptions of the way in which our benevolent societies are administered. These are still available.

This meeting ought to be made as concrete as possible. Recite in concert the names and the initials of the six societies, or send some one to the blackboard to write them while individuals take their turn in naming one society and adding perhaps a sentence or two about its work. Who can name the presidents of the three oldest societies? Pass around the pictures of half a dozen well-known secretaries and field agents, so that the Endeavorers shall be as familiar with their faces as with the photographs of Prince Henry. It is a favorable time, also, for two or three short papers or addresses on certain phases of the subject. Ask some one to find out how much it costs to maintain the missionary societies? He will learn, for instance, that while the expenses of the administration for leading life insurance companies averages fourteen per cent., the American Board expenses are only six per cent.

Pray for the missionary boards. It is no easy task to obtain the necessary resources from the home churches, to secure competent workers and to weld them in to a harmonious fellowship, to meet the delicate situations that arise in the field, and hardest of all is it to see white harvests ungathered because there are no laborers to send or money with which to send laborers.



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Makes delicious hot biscuit,
griddle cakes, rolls,
and muffins.

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Meetings and Events to Come

NEW YORK CLERICAL UNION, United Charities Building, May 19, 11 A. M. Subject, The Necessity of Guarding Children from Impure Literature; speaker, Anthony Comstock.

PROVIDENCE MINISTERS' MEETING, May 19. Subject, Historic Theology; speaker, Rev. J. G. Vose.

MINNEAPOLIS MINISTERS' MEETING, May 19. Subject, Bible Study: The Acts; speaker, Rev. J. B. Richardson.

ESSEX NO. BRANCH, W. B. M., Main St. Ch., Amesbury, Mass., May 22, 10 A. M.

MASS. GENERAL ASSOCIATION, Church of the Pilgrimage, Plymouth, May 20-22.

MASS. HOME MISSIONARY SOCIETY, Church of the Pilgrimage, Plymouth, May 21, 2 P. M.

WOMAN'S HOME MISSIONARY UNIONS, Plymouth Ch., Syracuse, N. Y., June 3.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Syracuse, June 3-5.

INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., June 4-10.

CANADA ASSOCIATION, Ottawa, June 4.

TRIENNIAL INTERNATIONAL SUNDAY SCHOOL CONVENTION, Denver, June 26-30.

HARVARD SUMMER SCHOOL OF THEOLOGY, Cambridge, July 1-18.

NORTHFIELD STUDENT CONFERENCE, June 27-July 6; Summer Bible School, July 1-30; Conference of Christian Workers, Aug. 1-17.

FORWARD MOVEMENT, General Council, Silver Bay, N. Y., July 26-Aug. 4.

BROTHERHOOD OF ST. ANDREW, Convention, Boston, Oct. 9-12.

AMERICAN BOARD, Oberlin, Oct. 14.

ALL NEW ENGLAND C. E. CONVENTION, Boston, Oct. 14-17.

AMERICAN MISSIONARY ASSOCIATION, New London, Oct. 21-23.

WOMAN'S BOARD OF THE INTERIOR, Chicago, Oct. 28-30.

WOMAN'S HOME MISSIONARY ASSOCIATION, Boston, Oct. 29.

WOMAN'S BOARD OF MISSIONS, Washington, Nov. 5, 6.

STATE MEETINGS

Additions or corrections should be promptly sent.

Illinois,	Rockford,	May 19
Michigan,	St. Johns,	May 20
Massachusetts,	Plymouth,	May 20-22
New York,	Buffalo,	May 20-22
Pennsylvania,	Meadville,	May 20-22
Iowa,	Des Moines,	June 3-6
Louisiana,	Lake Charles,	June 5
Vermont,	Springfield,	June 10-12
Connecticut,	Hartford,	June 17, 18

Marriages

The charge for marriage notices is twenty-five cents.

LUKE-HUGHES—In Coaldale, Pa., April 30, by Rev. Messrs. Evore Evans and F. T. Evans, Rev. J. C. Luke and Sarah A. Hughes.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CHOATE—In West Barnet, Vt., after a lingering illness, Charles A. Choate, aged 64 yrs.

MAY—In East Providence, R. I., April 26, in his sixty-second year, Willard Child May, formerly of North Woodstock, Ct.

MOORE—In Northboro, May 4, Warren Elbridge Moore, aged 84 yrs., 4 mos. He was for sixty-six years a member and for twenty-three years a deacon of the Congregational church.

STICKNEY—In Chelsea, Mass., May 7, suddenly, after a long illness, William Stickney, beloved son of Joseph W. and Harriet H. Stickney.

ADA LOUISE CLEAVELAND

After an illness of three weeks at Hampton Institute, where she had been a faithful and devoted teacher for

twelve years, Miss Cleaveland fell asleep on the evening of April 18.

Her home was in Roxford, Mass., where she spent her summers. Here, in the earlier years of her life, she taught in the public schools, and was a constant and devoted worker in the church and Sunday school. In both of these she leaves a cherished memory.

In 1890 she went to Hampton Institute. Here she gave her life in noble and unmeasured service, keeping always those first strong enthusiasms that hold one's ideal and purpose to the end. Her power of personal friendship for her pupils was ever a marked characteristic of her life and teaching. She taught more than books—she *lived* her life. Those who knew her felt that Whittier's lines were written for her alone:

The task was thine to mold and fashion
Life's plastic newness into grace;
To make the boyish heart heroic,
And light with thought the maiden's face.

O'er all the land, in town and prairie,
With tending heads of mourning, stand
The living forms that owe their beauty
And fitness to thy shaping hand.

The Angel of Light called for her in the prime of her life; she went with gladness; there was larger service for her somewhere beyond our ken. We bow our heads.

Let this suffice us still.
Resting our childlike trust upon His will
Who moves to His great ends unthwarted by the ill.
E. L. B.

A STRONG WORD.—There can be no higher testimonial given to any article of furniture than the official indorsement contained in a recent issue of the *Cosmopolitan* over the signature of Dr. Cyrus Edson, Health Commissioner of the city of New York, commending the metallic bedsteads sold by the Paine Furniture Company of this city as being from a hygienic standpoint the perfect bedstead for the most healthful conditions. It ought to give a great sale to this popular bedstead.

RUGS

Rugs and Mattings of all kinds for summer cottages.

Straw Mattings in all the various styles of Japanese and Chinese.

Japanese Tammi and Sanjos Rugs, also Japanese Cotton and Jute Rugs.

Smyrna Rugs, 6 ft x 9 ft . . . 8.50

Smyrna Rugs, 10 ft 6 in x 7 ft 6 in 13.50

Smyrna Rugs, 12 ft x 9 ft . . 17.50

Special lot of Oriental Rugs at

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Shepard, Norwell & Co.

Winter Street and Temple Place, Boston.

Catarrh

Invites Consumption

It weakens the delicate lung tissues, deranges the digestive organs, and breaks down the general health.

It often causes headache and dizziness, impairs the taste, smell and hearing, and affects the voice.

Being a constitutional disease it requires a constitutional remedy.

Hood's Sarsaparilla

Radically and permanently cures catarrh of the nose, throat, stomach, bowels, and more delicate organs.

Read the testimonials.

No substitute for Hood's acts like Hood's. Be sure to get Hood's.

"I was troubled with catarrh 20 years. Seeing statements of cures by Hood's Sarsaparilla resolved to try it. Four bottles entirely cured me." WILLIAM SHERMAN, 1030 6th St., Milwaukee, Wis.

Hood's Sarsaparilla promises to cure and keeps the promise.

VALUABLE RUG

Made from a carpet 70 years old

"Miss Annah E. Colby is the proud possessor of a beautiful rug that like many other precious things she owns has quite a history. It was made from a carpet that was 70 years old and which was in constant use over 40 years. She is hoping the rug will last 30 years more so to wind up a century. John Colby, Miss Annah's father, was town clerk about 1829 and it was his duty to 'cry out' the intended marriages in the old Rock Hill church. For this service he received 50 cents. This money he gave to his wife who saved it and bought this carpet from which the rug was made. It was a Lowell Ingrain, was all wool and a yard wide. The rug was made by the Lewis Batting Co., of Walpole."—Amesbury Exchange.



BELLS Made of Steel Composition for CHURCHES, CHAPELS, SCHOOLS, &c. In tone like Bronze Metal Bells but at much less cost. Catalogue sent free. THE OHIO BELL FOUNDRY, Cincinnati O.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation.

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OFFICIAL ENDORSEMENT

"The bed itself should be of metal—iron or brass—and the mattress should be of hair."

Extract from the "Hygiene of Sleep" in THE COSMOPOLITAN, by Dr. Cyrus Edson, Health Commissioner of the City of New York.

Here is the latest word from the most eminent authority. That it is not far ahead of popular sentiment is shown by the enormous demand we have had in the last year for metallic bedsteads.

Clean as wax, light as air, strong as iron, with no cracks or crevices for dust or germs, twice as good and half as costly as wood, what wonder that we are selling these bedsteads to supplant the wood bedsteads of the past.

We have an immense stock of them, and they represent all styles.

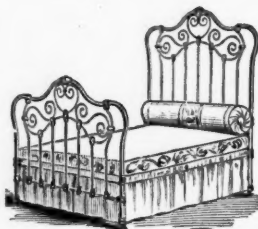
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PAINE FURNITURE CO.

WALL PAPER, RUGS and FURNITURE,

48 CANAL ST., BOSTON.



Record of the Week

Calls

BEAN, DANIEL O., Strawberry Point, Io., to West Pullman, Chicago, Ill.

BOCKOVEN, WM. A., Northport, Mich., to Glenwood, Io. Accepts.

BOYD, A. M., does not accept call to Tilbury, Can., as recently stated, but does accept unanimous call to Scotland, Ont., for one year.

BRYANT, STEPHEN O., Charlotte, Mich., to the permanent pastorate at Tryon, N. C., where he has been supplying.

BURKETT, W. MAYNARD, Ferndale, Cal., to First and Fruitvale Chs., Lincoln.

BURNS, FRANK J., to assistant pastorate, First Ch., Waterbury, Ct. Accepts.

CHILD, ELI A., Philomath, Ore., to continue at Freewater, where he has been supplying. Declines, though Mrs. Child will continue services for a while.

CHILDRESS, JOHN F., Plymouth Ch., Terre Haute, Ind., to Postville, Io., also to Peru, Ill. Accepts the latter.

COOLEY, H. GEO., Ontario, Cal., to Olivet Ch., Los Angeles. Accepts.

EARL, JAS., to the permanent pastorate Plymouth Ch., West Duluth, Minn., where he has been supplying.

EASTMAN, ANDREW J., Chelsea, Vt., to E. Barre and Orange. Accepts.

EVANS, JAS. J., Minersville, Pa., to Old Man's Creek, Iowa City, Io. Accepts.

FARNWORTH, ARTHUR, Lemon Grove, Cal., to Ferndale. Accepts.

FITCH, ALBERT P., Union Sem., to become acting pastor at Flushing, N. Y. Accepts, so far as his seminary work will permit, beginning Oct. 1.

FLINT, IRVING A., First Ch., Falmouth, Me., does not accept call to Stowe, Vt.

FORBES, SAMUEL B., Hartford, Ct., to become acting pastor at Enfield, Ct. Accepts.

FOSTER, GUY, Council, Ida., also assumes charge of Indian Valley.

FULLER, GEORGE P., for 6 years pastor at Hadam Neck, Ct., to Marlboro. Accepts, and is at work.

FURBISH, EDWARD B., recently of Spencerport, N. Y., to become resident chaplain of the Soldiers' and Sailors' Home, Bath, N. Y. Accepts.

GOODSPED, FRANK L., after withdrawing acceptance of his call to Cleveland, O., has been unanimously requested to remain at First Ch., Springfield, Mass. Accepts.

HALBERT, LEROY A., formerly associated with Rev. C. M. Sheldon, Central Ch., Topeka, Kan., to Berea Ch., Chicago, Ill. Accepts.

HAMLIN, CHRISTOPHER R., Canton Center, Ct., to Plymouth Ch., Lincoln, Neb.

IRVINE, JAVAN B., Jr., to West End Ch., Los Angeles, Cal. Accepts, and is at work.

JONES, CHAS. A., Kane, Pa., to Meadville.

LILLARD, THOS. B., Hartford Sem., to First Ch., Savannah, Ga. Accepts.

MASON, GEO. L., Bangor Sem., to Guildhall, Vt. Accepts.

PAINTER, HOBART K., for thirteen years pastor at Galva, Ill., to Fairmont, Minn. Accepts.

POST, AURELIAN H., Tolland, Ct., to New Preston with New Preston Hill. Accepts, closing ten years' service at Tolland.

RAND, WILBUR, Bangor, N. Y., to Hartland, Vt. Accepts.

STEVENSON, WM. D. J., Pittsville, Wis., to Porter, Ind.

THOMPSON, ROBT. J., Green's Farms, Ct., accepts call to Bound Brook, N. J.

THORPE, JOHN, Brookline, N. H., to Center Harbor. Accepts.

WASHBURN, FRANCIS M., First and Fruitvale chs., Lincoln, Cal., to Soquel. Accepts.

Ordinations and Installations

ABBE, HARRY A. G., o. and i. First Ch., Central Nyack, N. Y., Apr. 29. Sermon, Prof. A. R. Merriam; other parts, Drs. W. A. Robinson and H. A. Stimson.

HARRIS, H. R., Sulphur Springs, Col., o. Second Ch., Denver, May 5. Sermon, Rev. W. C. Veazie; other parts, Rev. Messrs. D. N. Beach, A. Blanchard, H. Sanderson and L. Blandford.

WOODLEY, E. C., Canadian Cong. Coll., o. Zion Ch., Montreal, Can., May 1, for mission work in Calcutta.

Resignations

ARMS, WM. F., Essex, Ct., after eight years' service.

BAPTISTE, R. K., Portuguese ch., Hilo, H. I., and will give his entire time to the Hilo Boys' Boarding School.

GRIFFITH, WM., Buchanan, N. D.

MARSHALL, HENRY G., Cromwell, Ct., to take effect Aug. 1, after a pastorate of 17 years. He will live in Madison.

PARKER, FREDERIC, Chatham, Mass., to take effect July 27.

SMITH, FRANK N., Cass Lake and Farris, Minn. Will rest for a time in St. Paul before taking other service.

STUBBINS, WM. H., Victoria, Ill.

TORREY, DAVID C., Byfield, Mass. Will engage in newspaper work, with residence in Haverhill.

WISEMAN, CHAS. F., Newton Falls, O.

Dismissions

BRADLEY, DAN F., First Ch., Grand Rapids, Mich., April 22.

CHAMBERLIN, JAS. A., Center Ch., Torrington, Ct., April 29.

Summer Supplies

ANGLE, F. B., at Robinson, Ut.

ANTHONY, S. W., Canadian Cong. Coll., at Brigham, Que.

BARNES, GEO. B., Campbell, Minn., at Valley City, N. D.

CARSON, HERMON, Canadian Cong. Coll., at Listowel and Howick, Ont.

CASTLEBURY, T. J., Atlanta Sem., at Berean Chapel, Central Ch., Atlanta, Ga.

COOMBS, HARRY E., Hartford Sem., at E. Arlington, Vt., for a second summer.

CORWIN, THEODORE, lay member, Jonesville, Wis., at Haddock and Quincy.

FULTON, ROBT., Hartford Sem., at E. Dorset, Vt., for a second summer.

HADDEN, CLARENCE W., Chicago Sem., at Waynoka, Okl.

HAMILTON, W. J., Canadian Cong. Coll., at Amherst Park Ch., Montreal, Que.

HARWOOD, JAS. H., San Bernardino, Cal., at Jennings, La.

HUTCHINSON, J. J., Canadian Cong. Coll., at Lake Shore and Ebenezer, Can.

NASH, PROF. CHAS. S., Pacific Sem., at First Ch., San Diego, Cal., temporarily.

PALMER, WILLARD H., Yale Sem., at S. Wallingford, Vt.

PARSONS, DUDLEY, at New Brighton, Minn.

RITCHIE, D. H., Endeavor, Wis., at Coloma and Hancock.

ROGERS, CLARENCE J., recently of Olathe, Kan., at Seward, Neb., for 6 mos.

Personals

GALE, SULLIVAN F., for 20 years home missionary superintendent for Florida, was surprised at the recent state meeting in Lake Helen by the gift of a volume made up of letters of affection and appreciation from ministers and church members all over the state. The book was substantially bound and had been in preparation for nearly a year.

HARDING, HENRY F., has just preached his farewell sermon at E. Machias, Me., closing a service of 17 years. He received a parting gift of \$100.

KELSEY, HENRY H., has been granted a three months' vacation, beginning June 22, by Fourth Ch., Hartford, Ct. He will spend the time abroad.

Rev. Herbert A. Barker, Mr. Kelsey's assistant, will be in charge during the pastor's absence.

SMITH, DR. JUDSON, senior secretary of the American Board, was appointed lecturer on foreign missions at Hartford Seminary on the A. C. Thompson foundation. His course began May 8.

American Board Personals

BELL, ENOCH F. and MRS. ANNA E. (BOWMAN), have received appointment from the Board and been designated to the Japan mission. Mr. Bell is a graduate of Exeter Academy, Yale University and Auburn Seminary. Mrs. Bell is a native of New Haven, and in that city received her education.

HUME, ROBERT, and family, arrived in the United States from the Marathi Mission on April 30. Dr. Hume returns in early July.

The Year-Book

These items are gathered from advance sheets of the Year-Book: Number of churches 5,753, gain 43; ministers 5,717, gain 149; members 645,994, gain 10,356; S. S. scholars 658,405, loss 13,934; Y. P. S. Members 178,407, loss 12,041; amount of benevolence \$2,233,722, gain \$55,616; expense \$7,580,665, gain \$62,159.

Anniversaries

BENNINGTON, VT., Second, Rev. C. R. Seymour, pastor: the sixty-sixth of organization, April 27-May 1.

BOSTON, MASS., Pilgrim: twelfth of the pastorate of Dr. W. H. Allbright, April 27.

BRISTOL, CT., First: tenth of the pastorate of Rev. T. M. Mues, April 29.

NEW LEHANNON, N. Y., Rev. W. E. Todd, pastor: 130th of organization. Renovated and redecorated auditorium reopened on anniversary date.

NORTH ADAMS, MASS., Rev. W. L. Tenney, pastor: the seventy-fifth of organization, May 11.

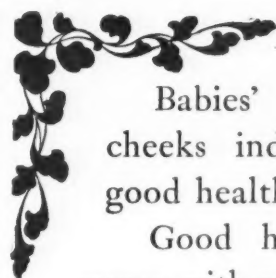
ORFORD, N. H., Rev. Sherman Goodwin, pastor: the eightieth, April 27.

RUSHVILLE, N. Y., is to celebrate its centennial next November. Rev. E. A. Hazeltine would be glad to receive items of historical interest.

SCRANTON, PA., Providence, the thirtieth of the pastorate of Rev. R. S. Jones, April 21.

A Mother's Milk

may not fit the requirements of her own offspring. A falling milk is usually a poor milk. Borden's Eagle Brand Condensed Milk has been the standard for more than forty years. Send for book "Babies," 71 Hudson Street, New York.



Babies' pink cheeks indicate good health.

Good health comes with proper food. Mellin's Food is a proper food. Send a postal for a free sample.

MELLIN'S FOOD COMPANY,
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51,000 WORDS and Definitions. A Wonderful Offer! Besides being a complete and accurate Dictionary this volume contains weights and measures, spelling, punctuation, use of capitals, value of coins, holidays, parliamentary law, postal information, population, etc. Send for this wonderful bargain today. 18 cents in stamps will bring this Dictionary to you. C. Wm. Wurster, Dept. 187, Ithaca, N. Y.

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IF you contemplate the purchase of a new suit or skirt, it would certainly be to your advantage to write for our new summer Catalogue, which will be sent free, together with samples of materials from which we make our garments. We keep no ready-made stock, but make every garment especially to order, thus insuring the perfection of fit and finish. And remember this—you take no risk in ordering from us, because if the finished garment does not fit and please you, send it back and we will refund your money. Our aim is to satisfy you.

Our Catalogue illustrates:

Cloth Gowns, in the latest models, \$8 up.

Silk-lined Costumes, lined throughout with fine taffeta silk, \$15 up.

New Cloth Skirts, many styles and fabrics, \$4 up.

Rainy-day, Golf and Pedestrian Skirts, \$5 up.

Attractive Wash Skirts, \$3 up.

Shirt Waist Suits and Wash Dresses, dainty, cool and comfortable, \$3 up.

Raglans, Rain-Proof Suits, Skirts and Coats, Riding Habits, Etc.

We Pay Express Charges Everywhere.

Write today for Catalogue and Samples; you will get them free by return mail.

THE NATIONAL CLOAK CO.,

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ELEGANT
And not extravagant.



The Duchesse Glove

Are you paying \$2.00 for your gloves. The makers of the "Duchesse" acknowledge no equals in the markets of the world.

CLASPS, \$1.50. BUTTONS OR HOOKS, \$1.75

Sent everywhere by mail. Postage 2 cents per pair.

CHANDLER & CO.

WINTER STREET - BOSTON

In and Around Boston

An Out-of-Door Gospel

Increasing interest in open-air preaching brought together a large audience at the meeting of the Evangelical Alliance, Monday morning. Rev. E. H. Byington of Beverly, introduced by President Dixon as the author of "the best book on the subject," was the first speaker. From Scripture and history he demonstrated the values and results of an out-of-door evangel. Missionaries have followed Jesus' example. Open-air preaching made the Reformation popular and kept Methodism from becoming a limited movement.

Dr. Teunis Hamlin of Washington, president of the Open-Air Workers' Association of America, outlined the successful plans followed in the capital city to carry the gospel to the crowds outside the churches. In sixteen years the central mission has reached from twenty-five to thirty thousand each year. Dr. Hamlin testified from personal experience as to the significance of such services, when a thousand men can be attracted thus, including members of Congress. Already the Episcopal church of Washington, under the lead of the resident bishop, has opened its summer services on the site of the new cathedral.

Students from Shaw University sang to the encore. Resolutions were adopted petitioning the Park Commissioners to remove the restriction whereby all Boston parks save the Common are closed to the gospel, and to work for an extension of time for services upon the streets. The commissioners now permit only a service of twenty minutes.

Animals Enlisted in Christian Work

Mr. Bostock, the proprietor of the menagerie on Tremont Street, kindly offered to give the proceeds of one day's entertainment to Berkeley Temple, provided some of the ladies of Boston would act as patronesses. A number of influential ladies, on learning of the offer, entered heartily into the scheme, but they were not the lions of the occasion. Twenty-four lions were in the arena at one time, and a great audience greeted them. The other animals did their best, camels, elephants, monkeys and the rest. The result was that \$700 went into the treasury of Berkeley Temple for its summer work. The Boston Christian Endeavor Union, seeing the success attending this benefit day, has accepted the offer of the

management to do a like service to it, and on May 21 the animals will take hold with a will in the Christian Endeavor movement and all its friends are to be invited to come and see them.

New Life at Franklin Street, Somerville

This church, which has suffered greatly by removals and changes in population, is still, however, within easy reach of large numbers who are being attracted by an earnest presentation of truth. The morning attendance has more than doubled, while in the evening from 200 to 500 enjoy a varied but impressive service. The Temple Quartet and a chorus choir furnish an attractive background for the sermons. Since the coming of Rev. W. S. Thompson eight months ago, twenty-seven members have united and eleven more join at the May communion.

A Year at the Art Museum

Twenty-five years have passed since the Museum of Fine Arts was opened to the public, and the annual report for 1901 appropriately includes a sketch of the museum's growth in that period. The day of small things has long since passed, and when the museum moves to its new building in the Fens it will carry some priceless and unique collections. A fine Velasquez and a Frans Hals have been added to the paintings during the year. Valuable Chinese porcelains, interesting objects contributed by the Egypt Exploration Fund were also acquired; and only a short time ago a wonderful collection of amber, embracing specimens of many shades and qualities, came into the possession of the museum.

Jacksonville, Fla., a Year After the Fire

Jacksonville celebrated May 3 the anniversary of the great conflagration which rendered 10,000 people homeless and destroyed \$15,000,000 worth of property. The 164 blocks laid in ashes have been largely rebuilt. The city's latent energy is boundless. The present growth is healthy, permanent, and portends a splendid future.

For a while the churches staggered under the blow. With houses of worship burned and homes of parishioners swept away, they faced an uncertain future. But the fire revealed the spirit of Christ's followers. Not a church has succumbed, but all have been strengthened spiritually and are working resolutely toward rebuilding.

The Presbyterian, Southern Methodist and First Christian churches have buildings near completion, costing, on an average, \$40,000. The Lutherans, Northern Methodist, and Baptists are breaking ground, the last two with nearly enough money in hand to erect \$30,000 buildings.

The Congregationalists had dedicated their burned edifice about a year before the fire. To replace the building and make such changes as experience has suggested will require \$22,000, of which \$15,000 is already provided for. The people who gave so exhaustively once, many of them with homes to rebuild, cannot make up the necessary amount. Soon after the fire a circular letter was prepared, indorsed by Dr. Cobb of the Church Building Society, and by Drs. Clark and Choate of the Home Missionary Society, appealing to the churches for aid, but its issuance was deferred, on the advice of a friend who promised to help rebuild and subsequently gave \$5,000, on condition that the church shall be completed without debt. The Church Building Society has voted to return the entire sum it had in the former building, \$6,000. Any aid which sister churches might think proper to give would be gratefully received by the pastor, Rev. A. M. MacDonald, M.

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wise woman who
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INSIDE THE GROCERY.

Some Facts Made Known.

It is often thought that grocers really have very little care regarding the food value of the articles they sell, but the real facts are that grocery keepers of the right sort are extremely particular as to what they recommend.

One of the fraternity relates a tale. "The highest priced coffee on the market I introduced to my customers and used myself. I began to have bilious attacks and after a little observation attributed them directly to coffee. Every time I left off drinking it I got better, but I felt the need of a warm drink for breakfast."

Along in '96 a wholesale grocer urged me to put in some Postum Food Coffee in my store, which I did with considerable misgiving, for, at that time, the now famous Postum was not so well known.

He urged me to try it myself, which I did and was disgusted with the flat, tasteless beverage, so was my wife. I remembered the wholesale grocer said something about following directions carefully, so I took the package and studied it. I at once discovered that we had not boiled it long enough, only three or four minutes, but it must be boiled 15 minutes at least, so we tried it again, with the result that we got a perfect cup of coffee, a delightful and healthful beverage. I have continued the use of Postum in my home ever since. We use it for breakfast, dinner and supper.

My bilious attacks quickly left and I am free from them altogether. I began to explain to my customers something of the value of Postum Coffee and now have a very large trade on it." Name given by Postum Co., Battle Creek, Mich.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 9

Letters were read from Miss Mary L. Daniels, Miss Theresa Huntington and Miss Caroline E. Bush—all of Harpoot, Turkey. The missionaries are rejoicing in new and substantial buildings erected with the indemnity money; the female department of Euphrates College specially appreciates their large rooms after the cramped quarters occupied since the massacres. A remarkable spiritual interest in the college has existed during the winter. Rumors of troubles and possibility of massacres have been rife.

Mrs. T. H. Sheldon, home secretary of the New Haven Branch, was present and spoke of the success of the course in united study of missions as outlined in the text-book "Via Christi." Miss Child stated that the next course is to be on India, and a text-book, "Lux Christi," prepared by Mrs. Caroline Atwater Mason, is to be issued the coming summer.

Notice was given of the semi-annual meeting of the board, to be held in Central Church, Lynn, Mass., May 29, when it is hoped that Miss Ellen M. Stone will address the meeting.

THE healthy, happy child is the joy of the household. Mellin's Food babies are always happy, rosy and bright.

You should not feel tired all the time—healthy people don't—you won't if you take Hood's Sarsaparilla for a while.



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The Business Outlook

The threatened strike of the anthracite coal miners was the most discussed topic in trade circles last week, and although the possibility of a strike cannot be said to have exerted an adverse influence, except in the stock market, nevertheless, the effect will be bad if a general and widespread clash between capital and labor in the coal fields develops. On May 1, commodity values attained the highest point in recent years, but it is shrewdly suspected that this level of prices will not hold for any great length of time. In other words, commodity values are regarded in much the same way as security values, namely, too high to hold. Railroad earnings continue to show surprisingly good gains, and clearing house exchanges for the whole country reveal no diminution in the tidal wave of prosperity, though the stock market the past week was adversely affected by the threatened coal strike, and tight money and the smash of the Webb-Meyer syndicate exerted a depressing influence on speculation in Wall Street.

More seasonable weather stimulated retail trade, and the distribution of merchandise is on a large scale. The strike of woolen mills operatives keeps stocks of woolen goods light, but the demand is not urgent. Cotton goods are being firmly held, but the market therefor could be more active. In iron and steel, lumber and building materials activity is general and sustained. Shoe manufacturers are receiving more orders, but new business in this line is still unsatisfactory.

Innovations in a City Church

Novel and entertaining features are as valuable in church work for the stimulation and maintenance of interest as in that of secular societies and organizations. Progressive pastors realize this more and more, and of these there is no more ardent advocate of unique methods than Dr. W. T. McElveen of Boston.

Shawmut Church has several new features. Foremost, perhaps, are the literary evenings, known as Fortnightly Review Nights. At these meetings are read various original papers apropos of current events, both in church and everyday life, which have been carefully edited by the editor of the *Fortnightly Review*, whose contents are never defiled by printer's ink. Not only are the

articles entertaining and instructive, but their preparation and delivery afford useful training.

These literary feasts are supplemented by numerous free lectures, often illustrated by stereopticon views, given by the pastor and outside talent. Dr. McElveen's lectures on the Passion Play of Oberammergau and the Paris Exposition are especially good. There have been many novel social features during the past winter. An Uncle Sam's Sociable, in which different national figures were impersonated, Seven Course Natural Food Dinners, where the confirmed beef-eater and the rabid vegetarian were inveigled into eating toothsome concoctions whose main ingredient was cereals; a Rubber Social, where some piece of rubber in the shape of old overshoes, hose, etc., admitted to realms of joy within, were some functions of the winter months.

A recent idea is an addition to the postal provident plan, already in operation. This new phase aims to aid poor families who buy their fuel in small quantities in the winter at the highest prices. By subscribing to this fund they may have their coal when they desire it, at the lowest price of the year, a supply having been laid in by the church in June at that figure.

Dr. McElveen has planned numerous other innovations which, when put in operation, will make a center of religious attractiveness which will draw still larger numbers of the great mass of shifting population at the South End.

C. F. H.

The Patriarch of the Denomination Gone

More than two-thirds of a century an ordained minister, fifty-one years in the active pastorate, the veteran of the whole denomination has passed to his reward. Calvin Granger, born March 26, 1805, in Randolph, Vt., died at East Poultney, May 6, 1902. One of a large family receiving a parental heritage of godliness, longevity, industry and modesty, he found the Scripture true, "With long life will I satisfy him."

Following his ordination, Aug. 6, 1834, he served four churches in Central Vermont twenty-one years, and then came his only exile from his native state—three years as principal of a Pennsylvania academy. Returning in 1858, he preached thirty years at Middletown, Hubbardston and East Poultney, relinquishing a fifteen-year pastorate when eighty-three to become virtually pastor *emeritus*. Up to the age of eighty he was superintendent of schools wherever he lived. No death angel came to his door till after the golden wedding in 1884. Happy in the esteem and attention of his brethren in the ministry while living, he received from them at his funeral such honor as they could pay by their presence and appreciative words. H. L. B.

Striking Utterances

I believe the pillars of heaven will be held up by the constant effort of those who compose it. There will be no ready-made heaven for any one. Heaven will be a society with rules and laws of order much more perfect than any here on earth.—Edwin Markham, at the New York Social Culture Club.

Boston believes as thoroughly in the up-building of the Government's measures in our new possessions as does Chicago. From the beginning of the last century there have been in my city half a dozen people—able people, too—who have always been at odds, so to speak, with the things with which the majority sympathize. It is so today, but it will be a delight if it could be pressed home to the people elsewhere that the few cannot speak for the many.—Rev. Dr. Edward Everett Hale.

Great Special Suit Sale

Choice Tailor-Made Suits, Etons, Blouses, Coat effects, Vest effects, etc., in Lymansville Cheviots, Broadcloths, Venetians—all-wool crashes, etc., best of linings, best of trimming, best of tailoring, divided into lots as follows:

\$12.50 to \$15.00 values, marked	\$7.50
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\$18.50 to \$22.50 values, marked	\$12.50
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Subscribers' Wants

Lady wishes position for the coming year in young ladies' school as chaperon and teacher of sewing. Reference, L. T., care *The Congregationalist*.

For Sale. Pleasant village homes and farms for sale in Sudbury, near Wayside Inn and Nobscot Spring. Circulars sent by H. H. Brown, So. Sudbury, Mass.

Furnished Cottage to rent by the month at South Ryfield, Essex Co., Mass. Electric to cities and beach. Rates low. Joseph Wheelwright, Prescott, Mass.

A Florida pastor, to be North this summer, would like to supply a church or take a pastor's place during vacation. Address H. M. L., care of *The Congregationalist*.

Dr. Arthur W. Ackerman, recently pastor of First Church, Portland, Ore., is engaged for a time in literary work and would be glad to supply vacant churches. He can be addressed at 14 Beacon St., Boston, care of H. N. Ackerman.

Andrews Point, Pigeon Cove. Well furnished cottage to let. Ten rooms, twelve closets, laundry shed, small cellar. \$250 season, 4 months. Address J. A. V. Hurd, Pigeon Cove, Mass., or owner, M. E. Thalheimer, Avondale, Cincinnati, O.

Furnished House. fourteen rooms, spacious grounds, taxed for \$20,000, best residence section Broadway, Cambridge, Mass. For rent July and August, price \$100. Fare five cents to seashore. Address Rev. R. A. Beard, Cambridge.

Church Organ for Sale. Great Bargain. E. and G. Hook, single manual pipe organ, 12 stops, width 8 feet, depth 6 feet, height 13 feet. Can be seen at church. For particulars address Pastor or clerk Second Congregational Church, Newcastle, Maine.

For Sale. Massive black walnut mantel, 8 ft. 3 x 6 ft. Designed and built for artist's studio. Suitable for parish house, business office or large and high room. Cost \$125, will sell for \$50. Photograph on application. Address Hill, care *The Congregationalist*, Boston.

Wanted a lady, graduate of college, to establish a Home School for young girls in Bradford, Mass. There is a district for some one to do this. A valuable school property can be obtained just now on easy conditions. For full particulars address I. N. Carleton, Ph. D., Bradford, Mass.

A Lady's Companion wanted by an elderly lady. Must be a person of refinement and Christian character between the ages of 30 and 60. Light household duties and some sewing required. Servant kept. Suburb of Boston. Give references and state remuneration expected. Address L. M. N., P. O. Box 2074, Boston.

Summer Board. Among the Green Hills, a lovely home, modern improvements, verandas, lawn surrounded by elms. Healthful climate, beautiful drives, unexceptionable table. Vestibule cars from Boston without change. Terms reasonable. References given and required. Lock Box 191, Randolph, Vt.

Situation Wanted. A lady, thirty-five years of age, in good health, well educated, of wide experience and fine Christian character, desires a position as matron in a home or school, or as companion and housekeeper in family. References given and required. Address, for further particulars, Rev. E. C. Bartlett, Chesham, Mass.

Berkshire Hills. For sale, old-fashioned Colonial homestead; 12 rooms, running water, good well, barn, etc.; also a small farm near by. House faces the village green; fruit trees and garden adjoining. Altitude, 1,500 feet. Price very reasonable or would exchange for Boston or suburban property. Address G. L. Partridge, 169 Tremont Street, Boston, Mass.

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A lady teacher writes: "For the benefit of my fellow-teachers and all brain workers who expend daily an amount of nerve energy I want to tell just what I know personally about Grape-Nuts Breakfast Food.

When I was teaching in a boarding school at P— in '98 one of the day teachers ate Grape-Nuts regularly for breakfast and supper, and appeared so well and strong in all her work.

Miss R— used to beg me to join her and give the food a trial, but for some reason I never would try it until the spring of the present year. Then one day in April when I was very much in need of something bracing and was on the point of buying the usual tonic, she prevailed upon me to begin using Grape-Nuts. So we ate Grape-Nuts together from then until June.

Previous to that, every spring I had been compelled to take bottle after bottle of tonics, and then go home much run down; but this year June found me well and strong after a most trying month of work, with never a thought about tonics other than the nourishment received from Grape-Nuts. Naturally I believe heartily in the merits of the food.

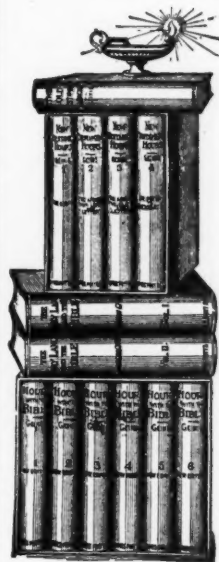
Since leaving that boarding school I learn that nearly every teacher in the school, from the principal down, uses Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

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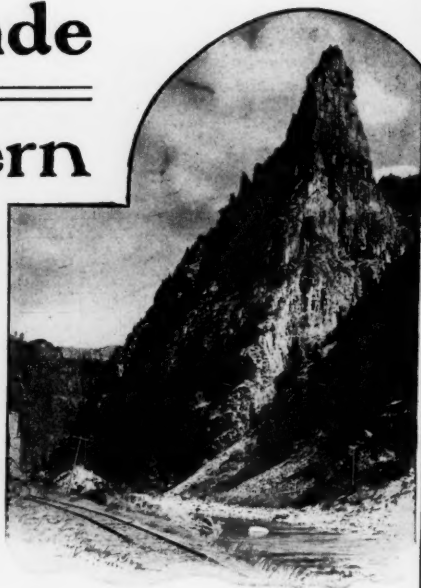
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